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1790

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ON

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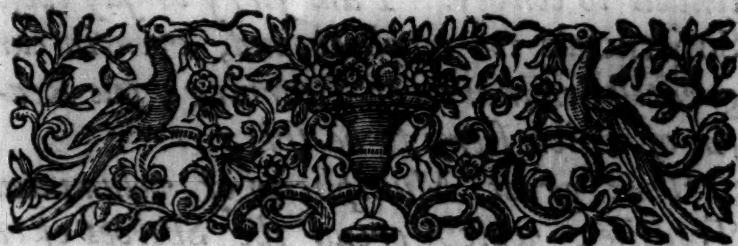
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P R E F A C E.

READING is allow'd to be the Key of Knowledge, but the Utility consists not in the Number of Books, but in the Choice we make of them, and the Attention given to them. A Person may turn over an Infinity of Authors without being much the better for any one of them; and it is sometimes the Misfortune of young Gentlemen, that they value themselves more on understanding the Beauties

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of

of the Phraseology, than those of the Sentiment, or the Subject Matter it is intended to convey. I am sorry to say those Superficials too much abound, even in our greatest Seminaries of Learning; one Reason of which seems to be this:

That great Multiplicity of voluminous Treatises, which croud the Shelves of a young Student, are apt to destroy each other's Efficacy, and serve rather to tire and distract, than improve the Mind; since it is morally impossible they can all be well digested, especially in the early Years of Life. Youth is naturally averse to a too intense Application, and also is much easier cajoled than menaced into Instruction.

This, the best Judges of Education have always look'd upon as the most approv'd Method of proceeding with their Pupils, and follow'd it, as much as the Prevalence of Custom, and the Fears of being accounted Innovators, would permit. It was from such Reflections that the Work, now offer'd to the Publick. was undertaken; a Work which, with Propriety enough, might have had for its Title, Learning in Epitome,

P R E F A C E.

to me, tho' the Compilers were too modest to suffer it to be prefix'd.

Not only the most remarkable Passages in History, but also the Sentiments, Opinions, and Maxims, of the greatest Men of Antiquity, on almost all Sorts of Subjects, are here alphabetically summ'd up, and may be render'd familiar without the least Difficulty or Confusion: The Care taken has been so extraordinary, that a young Student will find sufficient to enlarge his Ideas, and an old one may meet many Things which perhaps all his Researches never presented him with before.

To make it likewise of more general Use, it was judg'd proper to throw the whole Collection into English, as there are a great Number of Persons desirous of Knowledge, and endu'd with Capacities for attaining it, but deny'd the Improvements of Learning, are ignorant of many Things, which it would be the Interest of the Commonwealth, as well as of particular Families, that every Individual should be acquainted with.

But

But I will no longer detain the Reader's Attention: There is not the least Doubt to be made, but that the Work, on Perusal, will speak for itself much better than any Thing can be said in its Behalf, by

The EDITOR.





AUTHORS chiefly quoted in this WORK.

ÆLian.
Herodotus.
Plutarch.
Valerius Maximus.
Seneca.
Theophrastus.
Thenodorus.
Erasmus.
Xenocrates.
Xenophon.
Zenon.
Strabo.
Helvius.
Salust.
St. Matthew.
St. Jerome.
Moses.
King David.
Du Pleix.

Du Pleffe.
Baron.
Baudier.
Baker.
Lock.
Sabelicus.
Polybius.
Polianthe.
Josephus.
Demosthenes.
Plerius.
Suetonius.
Bapt. Campo.
Augustine.
Diodorus.
Marulus.
Florus.
Pliny.
Dion.



1972-1973

Authors chiefly quoted in
this work.


Doyle
Baker
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Harris
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Angus
Roberts
Adams
Lewis
Perry
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Zeno.
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Xenocrates.
Lysimachus.
Theophrastus.
Seneca.
Valerius Maximus.
Plutarch.
Theophrastus.
Theophrastus.



T H E
Student's Companion.

A G E.

I.  H E Length or Shortness of Man's Life is indifferent in itself: The *Use* we make of it, alone, renders it *good*, or *bad*. If a Man lives up to the Rules of *Virtue*, his Life can't be *too long*; if, on the contrary, he follows irregular Courses, it can't be *too short*; and when God preserves him to a very advanc'd Age, 'tis for the Chastisement of those he wou'd save. Such an one was *Attila*, furnam'd *The Scourge of God*, who was permitted to live an ex-
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crable and cruel Persecutor of *Christianity*, the Space of an hundred and twenty four Years; after which, he was call'd to the other World, to receive the Punishment due to his Crimes. *Fulgof. l. 8. c. 14.*

2. *Augustus* was the first that acquir'd the Title of *Emperor of the Romans*, and possess'd it amidst a free-born People, for the Space of fifty-six Years; a Favour that Nature never granted to any one of his Successors, tho' several of them acceded to that Dignity, while they were in their Minority. *Fulgof. l. 6. c. 14.*

3. *Saint Peter*, being chosen by *Jesus Christ* the first visible Conductor of his Church, enjoy'd that Character thirty six Years; namely, five at *Jerusalem*, seven at *Antioch*, and twenty four at *Rome*. It is remark'd, that no *Pope* since has ever reign'd the same Number of Years *Saint Peter* did at *Rome*. *Gautier's Chronology.*

4. *Galen*, Prince of Physicians, made known the Excellence of his Science on himself; having pass'd all his Life, which lasted an hundred and forty Years, without being troubled with any Indisposition. *Fulgof. l. 8. c. 14.*

ABSTINENCE.

1. Abstinence is not only a Virtue, but a kind of salutary Policy; since there are few
bodily

A B S T I N E N C E.

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bodily Disorders but may be rectify'd, if not wholly cur'd by it: And as to those of the *Mind*, the Effects are easily seen on it, by the Debility Intemperance occasions in all its Faculties. *Strabo.*

2. *Socrates* accustom'd himself to repel Drought in this Manner: After having heated his Body with Running, or some other Exercise, he never drank till he had thrown away the first Bucket of Water he drew from the Well; in order to mortify his sensual Appetite, and render it subservient to the Dictates of Reason. *Plutarch.*

3. King *Cyrus* having condescended to the Intreaties of one of his Friends, who invited him to Supper, was desir'd by him to name what Viands were most agreeable to his Appetite, and in what Place he would have the Table spread: To which he made this unexpected Answer; *'Tis my Pleasure*, said the King, *that you prepare this Banquet on the Side of the River, and that one Morsel of Bread compose it.* *Xenophon.*

4. *Daniel* and his Companions, avoiding the Voluptuousness of a royal Table, liv'd only on Bread, Beans, and Water, *Dan. i. 4.* *St. John the Baptist* pass'd the greatest Part of his Life in the Desert, eating nothing but Locusts and wild Honey. *St. Matthew, chap. iii.*

6. *St. Jerome* makes mention, that *St. Paul* the Hermit liv'd from the Age of Sixteen to Sixty on the Fruit of Palms, and from the Age of Sixty to Sixscore and five, when he finish'd a Life of thorough Mortification, he was fed by a Raven, that us'd to carry him a little Quantity of Bread every Day. *In Vita ejus.*

7. *Maxentius*, Bishop of *Poitiers*, liv'd on no other Food but Barley-bread and Water. *Marulus, l. 4. c. 2.*

8. *Scipio Emilius* kept a very splendid Table for his Friends, but retired himself from them, and eat only Bread. *Ibid.*

9. *Massinissa*, King of *Numidia*, was of so temperate a Disposition, that, even at the Age of Ninety, he made but one Meal a Day; and likewise eat of great common Joins, without Sauce. *Lycostr. in Theatr. Vita.*

10. *Mitbridates*, King of *Pontus*, never sat down at Table to his Victuals, even when he was arriv'd at a very advanc'd Age. *Ibid.*

11. *Hannibal* eat the same Provision with the meanest of his Soldiers. *Ibid.*

ADULTERY.

1. Adultery discovers the Breast that harbours it to be contaminated with more Vices than

ADULTERY.

5

than Uncleanness. Whoever wishes to be guilty of it, must be both unjust and cruel; since his Aim is to rob another of what is his sole Right and Property, and to involve him also in endless Discontents, for a Moment's Self-gratification. *Seneca.*

2. The Inhabitants of *Sparta* were formerly so uncorrupted with the Sin of Adultery, that they did not so much as know what it was. For the Proof of which, may be all'dg'd the Answer a *Spartan*, nam'd *Geradus*, made to a Stranger, who ask'd him what Punishment was inflicted on those surpris'd in Adultery. *Friend*, said he, *there is no such Thing. But supposing there was?* resum'd the Stranger. *Then such an Offender,* reply'd he, *wou'd be liable to purchase a Bull of so preposterous a Size, that, mounted on his Back, he might discover the Mountain of Taiget in the River Eurotas. But,* said the other, *it wou'd be impossible to find a Bull of so monstrous a Bigness. So wou'd it be equally impossible,* return'd *Geradus*, smiling, *to find an Adulterer in Sparta. Plut. in the Life of Lycurgus.*

ALLIANCE.

1. It is not to be wonder'd at, if we often see Professions of Friendship made, and Alliances form'd, between Persons who in

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reality

reality have little Regard for each other's Welfare, and who are even of different Religions: For, in such Cases, the *Person* with whom the Confederacy is contracted is not the *Motive* of their Views, but the *Choice* of what seems most necessary and advantageous to their *Interest*. Thus it was *Abraham* acted when he enter'd into a League with *Abimelech*, King of the *Philistines*, and an *Heathen*, Gen. xxi.

2. The *Ætolians* being oppress'd by the *Romans*, sent Ambassadors to King *Antiochus*, who remonstrated to him, how highly necessary it was for his Interest to afford them his Assistance, not only because they were his Allies, but likewise, that it was for the Good of his own Territories to keep the *Romans* in continual Motion, lest, after having reduc'd other Nations, they should, at last, fall on his Dominions.

3. The *Achaïans*, holding a Consultation on what Measures to take, concerning the War between the *Romans* and *Macedonians*; their Prætor, *Aristeneus*, laid before them, in a very discreet Manner, that Neutrality was not at all consistent with their Safety: One Side or other they must necessarily espouse, or forfeit the Good-will of both. For by waiting the Issue of Affairs, they would be censur'd to have regulated their own accord-
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ingly, and, consequently, be expos'd to the Displeasure of the Conqueror.

4. *Darius* finding little or no Opposition in possessing himself of the Kingdom of *Persia*, over which seven great Princes had successively reign'd; the better to secure his Acquisition, immediately espous'd the Daughter of *Cyrus*, his Predecessor, to the End the regal Power might seem still to remain in that illustrious House, and not be transferr'd into the Hands of a Stranger. *Herodotus*, l. 2.

5. *Tarquin*, King of the *Romans*, very much engag'd the *Latians* to his Interest, by giving his Daughter in Marriage to *Octavius Manilius Tusculan*, one of the Principal of that Nation.

AMBASSADOR.

1. *Darius* sent two Ambassadors, demanding of the Inhabitants of *Sparta* a certain Space of Land and Water. This People, contrary to the Law of Nations, caus'd one of them to be shut up in a Cavern, and threw the other into a Well; saying, ironically, *Go, carry Earth and Water to your Master*. This inhuman Action involving them in a War, two brave young Men, willing to sacrifice their Lives for the Preservation of their Country, presented themselves

before *Xerxes*, the Successor of *Darius*, and said, they were ready to expiate with their Blood the Crime of their Predecessors; that Peace might be restor'd to *Sparta*. But this generous Monarch, admiring so magnanimous a Resolution, preserv'd and held them as his Friends. *Ælian*, l. 7. *Var. Hist.*

2. The *Athenians*, having sent Ambassadors to *Arcadia*, with Orders to pass certain Roads prescrib'd them, were condemn'd to Death, at their Return, for not observing the said Limits; tho' they had discharg'd themselves of their Embassy with the utmost Glory and Advantage to the Republick. *Ælian*, l. 6.

3. *Polycratides* being dispatch'd Ambassador to the Lieutenants of the *Persian* King, they desir'd to know if he came *with* or *without* a Commission from the Republick. To which he answer'd; *If I obtain that which I demand, I am sent by the States; otherwise, this Visit is of my own Accord.* *Plut. in his Notable Sayings.*

4. The *Samians* sent Ambassadors to *Sparta*, who, being very tedious in their Speech; the *Spartan* Lords, after they had concluded, answer'd them in this Manner: *The latter Part of your Discourse is unintelligible to us, because we cannot remember the Beginning.* *Ibid.*

AMBITION.

1. Ambition is the strongest, and most violent Passion, that agitates the Mind of Man; and it must be only the Height of Virtue that can surmount it.

2. *Pompey*, receiving Letters of absolute Command from the Senate, to wage War against the Kings *Tigranes* and *Mithridates*; burst out into this Exclamation: *Ye Gods! shall I never see an End of my Labours? Must I be eternally the Slave of Glory? And shall I always be denied the Sweets of Retirement with my Wife and Family?* *Plut. in his Life.*

3. *Pittacus*, one of the wise Men of *Greece*, finding himself constrain'd to take the Charge of the Army, accepted it with the utmost Regret; saying, in their Presence, *Oh how difficult a Thing it is to be a good Man!*

4. *Pindar*, the *Lacedemonian*, not being chosen, at the Election, one of the three hundred Senators that govern'd the *Spartan* State; return'd very joyful from the Assembly, saying, He was well pleas'd to find in the City three hundred better, and more able Men, than himself. *Plutarch.*

5. *Torquatus* and *Fabricius* absented themselves from *Rome*; one, because he wou'd

not accept the Title of Dictator, and the other of Consul.

6. *Scipio*, after having given the highest Proofs of his Conduct and Valour, in the many glorious Exploits he did for the aggrandizing the *Roman* Empire; revers'd the Nature of his Ambition, which is always prompted by a Desire of new Triumphs, and chose to bury his great and heroick Qualities in Obscurity and Retirement.

7. *Marcus Crassus*, a *Roman* Consul, and the most wealthy Man of his Time, could not content himself with the many signal Victories he had obtain'd; but, burning with an excessive Ambition, covetous of fresh Laurels, and jealous of the Fame of *Cæsar's* Arms, undertook, at seventy Years of Age, a War against *Arfaces*, King of *Parthia*, tho' it was entirely contrary to the Senate's Desires. This irregular Step prov'd his Destruction, with the publick Loss and Calamity: For his Army was defeated, himself miserably slain, with above twenty thousand of his Men, and ten thousand made Prisoners.

8. *Spurius Melius*, a *Roman* Senator, was massacred for his Ambition, and his House ras'd to the Ground, by *Cincinnatus* Dictator; he having aspir'd to the Sovereignty of *Rome* by privately seducing the Citizens, with the
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AMBITION.

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Distribution of certain Quantities of Corn among them.

9. *Marius*, having pass'd thro' all the publick Offices of Honour, and six Times fill'd the Consul's Chair, which never *Roman* had done before him; was not satisfy'd with all this, but depriv'd *Sylla* of the Command allotted him in the *Mithridatian* War, tho' he was very much advanced in Age; proposing, by it, to obtain the Consulship a seventh time, and perpetuate the Sovereign Authority in his own Person. This Action occasion'd his total Ruin, all *Italy* and *Spain* to be overwhelm'd in Blood by *Sylla*, and, finally, the Popular Estate reduced to extreme Tyranny. *Plut. in his Life.*

10. The Ambition of *Semiramis*, Queen of *Babylon*, prov'd the Death of *Ninus*, her Husband: For having gain'd, on his too easy Nature, the Privilege of reigning absolutely over all his Subjects the Space of five Days, she abus'd the Power given her, and order'd him to be put to Death; which was immediately executed. *Plut. in his Treatise of the Flatterer and the Friend.*

A N I M A L.

1. *Apelles*, after having exerted his utmost Skill in drawing the Picture of *Alexander*, presented it to that Monarch, who testify'd

but a small Regard for it: But his Horse *Bucephalus* no sooner cast his Eyes upon it, than he made known, by his Neighing and Prancing, that he took it for *Alexander* himself; which embolden'd the Painter to tell his Majesty, That his Horse was more capable to judge of his Works than him, who was accounted the greatest among Men. *Ælian. l. 2. Var. Hist.*

2. *Massinissa*, King of *Numidia*, was very much belov'd by the *Roman* People, and was the Sovereign of a great Kingdom, where he might have found many Men faithful enough to be his Guard, since fifty of his own Sons were then living: Yet, nevertheless, he had more Confidence in Dogs, than in Mankind. *Val. Max. l. 9. c. 14.*

3. In the City of *Patras* a young Dragon was fed by a Child, with as much Care as Affection; but growing big, and, consequently, dangerous, the Judges order'd he should be carry'd to the Desert, the Place of his Birth. Some time after this, the Child, being arriv'd at Maturity, was attack'd by Robbers, as he pass'd thro' the same Desert, and crying out for Succour, this Animal immediately presented himself, put the Ruffians to Flight, and deliver'd his Benefactor. *Ælian. l. 13. Var. Hist.*

ASSISTANCE.

1. It is the same Thing to lend Assistance against any one, as to attack him yourself; and very often the Weight of the Dispute falls more heavy on the Assistant, than on him who is the principal Cause of it.

2. *Cræsus*, King of *Lydia*, assisted the *Babylonians* against *Cyrus*; but well did he experience afterwards the ill Effects such Measures had produced. For *Cyrus*, having obtain'd the Victory, and settled his Affairs in *Babylon*, immediately began his March, and fell on the *Lydians*. Herodotus, l. i.

3. *Darius* acted in like manner with the *Athenians*, who had succour'd the *Ionians* in Prejudice of his Interest. *Ibid.*

4. *Alcibiades*, addressing himself to *Tissaphernes*, Lieutenant of King *Darius*, advis'd him not to assist the *Lacedemonians*, since the Glory and Advantage accruing from the Victory would redound on another, and not on himself. Besides, as they were powerful enough to maintain the War without his interfering in the Quarrel, it would be highly for the Interest of the King, his Master, to animate their Dissentions with the *Grecians*; for then the Balance of Peace and War would be lodg'd in his Power, and he might surmount them with their own Arms, which
I otherwise

otherwise would be a Task too difficult to be accomplish'd. *Plut. in his Life.*

ASTROLOGY.

1. The Stars, from whom our Inclinations receive their Influence, have a Right of Sovereignty over us; not to enslave our Liberty, but rather to dispose us to follow the Sentiments we are most prone to. Thus if any bad Inclination draws us insensibly into the Way of Vice, and that the Stars which presided at our Birth foment, and nourish that natural Habitude; there must necessarily be a strong Effort of Virtue us'd, if we desire to be born again into a new State of Life.

2. The Astrologers, who make Profession of knowing all Things, are ignorant of the Misfortunes destin'd to fall upon themselves: They foresee Things at a Distance, and look over the Block laid in their own Way. They pretend to teach People to avoid threaten'd Calamities, yet often run headlong into Dangers themselves.

3. *Cariceles*, intent on the Heavens, as he was walking, fell into a Well, which made his Grave, just when he was studying how to avoid the malignant Influence of the Stars, which had threaten'd him with an untimely End.

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ATTENTION.

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4. The Emperor *Adrian* was so expert an Astrologer, that every First of *January* he us'd to calculate the particular Events that were to befall him the succeeding Year: And it was remarkable, that in his last he wrote only to the Month in which he was assassinated; interpreting the Time of his Death by his Silence.

5. *Pericles* being at Sea, and perceiving the Pilot of the Ship seiz'd with Terror at a great Eclipse of the Sun, which then happen'd; threw his Cloak over his Eyes, and ask'd him if he thought there was any thing to be wonder'd at in that Action; who answering in the Negative, *It is then*, said *Pericles*, *the same Accident which has happen'd to the Sun, and ought not to create Astonishment nor Terror in you.* Plut. in the Life of *Pericles*.

ATTENTION.

1. King *Numa*, who formerly instituted many Things in Honour of the Gods, introduced this Custom, to render his Citizens the more attentive to the Ceremonies of Religion: As often as the Priests perform'd any Function belonging to Divine Service, a Herald was appointed to walk before him, and to cry out, with a laudable Voice, *Hoc age*; that is to say, *Mind thou imitatest the*
Actions

Actions represented to thee. Plut. in the Life of Coriolanus.

2. *Plutarch* declaiming at *Rome*, before *Rusticus*, on a sudden stopp'd, to give him Time to peruse a Letter just then brought him from the Emperor *Domitian*; but that Lord, being more willing to give Attention, than to cut the Thread of his Discourse, *Plutarch* continu'd his Speech. *Plut. in his Treatise of Curiosity.*

A V A R I C E.

1. Avarice, says *Aristotle*, is a Defect of the Soul, which creates in us an insatiable Desire of attaining Riches, either justly or unjustly; always ready to accept Favours, and ever backward in conferring them; whence proceeds all Sorts of Baseness.

2. *Priam*, King of *Troy*, foreseeing the Destruction of the City, sent *Polydore*, his Grandson, to *Polymnestor*, his Son-in-law, charg'd with immense Treasures: But the Nearness of Affinity prevented him not from falling a Victim to the Avarice of his cruel Uncle. This Crime was soon after punish'd as it deserv'd; for Queen *Hecuba*, arriving at his Palace, took an Opportunity to draw him into a private Apartment, where, with the Assistance of some of her Ladies, she put out his Eyes.

3. Avarice

3. Avarice, being the meanest of all Vices, is least becoming in a Prince. The Emperor *Caligula* had so great a Tincture of it in his Nature, that no Means, how vile and unlawful soever, escap'd his Trial, which afforded but the least Prospect of Gain. He even laid a Tax on Urine, and made Money of his Sisters Cloaths, whom he banish'd, after having violated them: Yet, notwithstanding all this, in a Year's Time he lavish'd away sixty seven Millions of Gold, that *Tiberius*, his Predecessor, had laid up in the Imperial Coffers, during his Administration. *Sallust*.

4. *Nero* oppress'd his Subjects with many Cruelties, Exactions, and Confiscations, to gratify his inordinate Passion for Riches; yet, during the fifteen Years of his Reign, gave the Value of fifty five Millions of Crowns to the Ministers of his Tyranny, and caus'd so magnificent a Palace to be erected, that it took up great Part of *Rome*. This sumptuous Edifice was demolish'd, after his Death, to obliterate, as much as possible, the Memory of so cruel a Tyrant.

5. *Calippus*, King of *Persia*, after having fill'd a Tower with Gold, Silver, Jewels, and other precious Things, was attack'd by *Allan*, King of the *Tartarians*: This sordid Prince soon felt the ill Consequence of being too parsimonious; for his own Subjects afforded

afforded him so little Succour, that his City was taken, and himself made Prisoner, in that Tower which contain'd his Treasures, by *Allan*: Who said to him, *If thou hadst been more liberal of thy Stores, and distributed it among thy Troops, thyself and City had been preserv'd; but since thou art so much bigotted to Gold, eat, drink, and take thy Fill of it now:* And so left him to expire with Hunger, in the midst of his Riches.

6. *Denis*, Tyrant of *Syracuse*, being inform'd that an avaricious rich Man, and one of his Subjects, had hid under-ground an immense Treasure; order'd him, on Pain of Death, to come and lay it at his Feet. This Command was no sooner signify'd, than the Miser brought the major Part, and perform'd his Injunction, and settled himself with the Remainder in another City, where he employ'd his Money in purchasing Land. *Denis*, being inform'd likewise of this Conduct, sent for him again, and said; *Seeing thou now makest a right Application of thy Riches, and dost not render unprofitable what is made for the Use of Man; I restore thee that which before thou wert unworthy of possessing.* Plut. in his Life.

7. The Avarice of *Daire*, King of *Persia*, was very much mortify'd by the cunning Invention of *Nitoria*, Queen of *Babylon*; who, resolving to punish such of her Successors

cessors who were infected with so mean a Vice as Avarice, caus'd a spacious Tomb to be erected, and order'd these Words to be engrav'd on it: *Should the Exchequer of any King of Babylon, my Successor, be exhausted, let him open this Tomb, and take thence what will serve his Turn; otherwise, let him, above all Things, refrain molesting it: Else the ill Effects, arising from such an Action, will fall on his own Head.* Many Ages had pass'd, and none of the Kings of *Babylon* had offer'd to touch the Tomb; till *Daire*, having conquer'd the Kingdom, order'd it to be open'd, in Hope to find what the Inscription seem'd to promise: But, contrary to his Expectation, it contain'd nothing but a dead Corpse, with this Writing over it: *If thou wert not an insatiable sordid Wretch, thou wouldst never have sought Riches in a Grave.* Herodotus.

8. *Cassius Lucius*, being accus'd, and found guilty of having imbezzell'd the Nation's Money; and inform'd that *Cicero*, then President, was about to put on the purple Robe, in order to pronounce the Act relating to forfeited Estates and Banishment; choak'd himself with a Napkin, for the Benefit of his Children: Leaving a Letter, that declar'd he expir'd during Trial, and before Sentence was pass'd; there being, at that Time, no Provision made against those who destroy'd themselves to avoid the Execution of the Law;

Law; and the Penalty inflicted on those who cheated the Commonwealth extended no farther than the Criminal himself.

9. *Hermocrates* constituted himself the sole Inheritor of his Wealth. *Atheneus* makes mention of another, who swallow'd several Pieces of Gold as he was dying, and sew'd up the rest in a Garment, which he strictly charg'd shou'd be bury'd with him.

10. *Valere the Great* gives an Account of one, who being in the City of *Cassaline*, when it was besieg'd by *Hannibal*, preferr'd the Hope of Gain to the Preservation of his Life: For he chose rather to sell a Rat, which he had taken, for the Sum of two hundred *Roman Deniers*, than to satisfy his excessive Hunger, of which he immediately dy'd; and the wiser Purchaser prolong'd his Days, by that Means.

11. *Jovian Pontan* recites a pleasant History of a certain Lord, nam'd *Agelot*, who us'd every Night, after his Grooms had given his Horses their Feeding, to go down into the Stable by a Trap-door, alone, and without Light, rob them of their Corn, and to convey it back to his Granary, of which he had the Key: His Lordship continu'd this Practice so long, that he was taken Notice of by one of his Grooms, who, watching his Motion, surpris'd him in the Fact, and, without seeming to know who he was, beat him

him so unmercifully with the Pitch-fork, that he was half dead, and oblig'd to be carry'd between Four to his Apartment.

12. *John Maria*, Duke of *Milan*, justly, tho' cruelly, punish'd the Avarice of a Curate, who refus'd performing his Office for the Interment of a Corpse, because the Widow had not wherewith to defray the usual Expences. On this, the Duke went in Person to accompany the Deceas'd to the Grave, where he order'd the Priest to be put into the same Coffin, and bury'd with him; a Punishment as horrid as the Crime of such sordid Wretches, who make a Traffick of divine Rites, and render mercenary what ought to be given *gratis*, especially to the Poor.

13. *Alexander Severus* stifled those Ministers, who set a Price on their Interest and Recommendation, in Smoke; as an Emblem of having deluded his Subjects with vain Promises, and empty Hopes.

14. *Crassus*, a Roman Consul, perceiving the Factions of *Cæsar* and *Pompey* to augment daily, laid hold on that Confusion to glut his excessive Avarice: He shew'd himself neither a constant Friend, nor a dangerous Enemy, but made a Property of them both; and frequently chang'd Sides, for the better Administration of publick Affairs to his own Advantage; as appear'd, by the vast
Increase

Increase of his Treasures. When first he distinguish'd himself in a publick Character, he was reckon'd to be worth no more than three hundred Talents, which amounts to about twenty six thousand five hundred and fifty Pounds, *English Money*; but making an Estimate of his Riches, on his Expedition against the *Parthians*, after having made an Offering of the tenth Part of his Substance to *Hercules*, given a splendid Entertainment, consisting of a thousand Tables, to the People of *Rome*, and distributed to each Citizen as much as would maintain him for three Months; he, nevertheless, found himself Master of seven thousand one hundred Talents; which Sum, in our Money, is six hundred twenty eight thousand three hundred and fifty Pounds. He us'd to say, that he esteem'd no Man rich who could not, out of his own Purse, support the whole Charge of an Army, which, as King *Archidamus* alledges, neither can, nor ought to be limited: But at last his Avarice and Ambition brought him to an unhappy End.

15. Tho' *Lucius* profess'd the strictest Friendship for *C. Gracchus*, yet how easily did Avarice dissolve the Bonds of Amity! *Oppimus*, then Consul, had no sooner publish'd an Edict, That whoever brought the Head of *Gracchus*, should have the Weight of it in Gold; than this pretended Friend

found

found Means to accomplish the bloody Deed, bore the Head thro' the City on the Point of his Lance, and, as some aver, took out the Brains, and fill'd the Skull with melted Lead, that it might weigh the heavier. *Val. Max. l. 9. c. 4.*

A N G E R.

1. Anger is a Weakness of Nature, base, and contemptible: It is a Passion most pernicious to the Soul, and differs, as *Cato* says, from Malice but in this, that it is less lasting.

2. A violent Fit of Anger caus'd the Death of the Emperor *Valentinian*, by breaking a Vein in his Neck, as he strain'd himself in the Extremity of his Passion.

3. *Atbenodorus* taking Leave of *Augustus*, and knowing him to be much addicted to Passion, offer'd this Prescription, as a Means to avoid the ill Effects of it: *Whenever, said he, you find yourself transported by Rage, repeat the twenty four Letters of the Greek Alphabet.* *Bapt. Campo. Fulgos. l. 7. c. 2.*

4. *Cotys*, King of *Thrace*, having been presented with several curious Vessels, made of Glass, broke them to Pieces as soon as he had recompensed the Bearer, lest his Anger, which he knew himself too subject to, should rashly punish any of his Servants

to whom such an Accident might happen.
Plut. in Apoph.

5. The Emperor *Theodosius*, inflam'd with Rage against the People of *Salonica*, for having fomented a Sedition, and kill'd his Lieutenant; sent an Army thither, with Orders to exterminate them all. This Command was so rigidly obey'd, that Men, Women, and Children, to the Number of fifteen thousand, were put to the Sword: Of which Rashness, the Emperor repenting, tho' too late, instituted a Law, enacting, That the Execution of his Letters Patents should be suspended till thirty Days, after the Date thereof, were expir'd, whenever a more than ordinary Punishment was decreed to be inflicted. *Baron. Ann.* 390.

6. *Plato* feeling himself agitated with a violent Indignation against one of his Servants, for a Misdemeanor of great Importance; and seeing *Zenocrates* enter at the same time, said to him: *If thou art truly my Friend, I intreat thee to correct my Servant; for, at present, my Rage surmounts my Reason.*
Val. Max. l. 4. c. 1.

7. *Marcus Aurelius*, Emperor of *Rome*, was endow'd with many conspicuous Virtues, but was so excessive in his Wrath, that the Death only of the Transgressor could appease it. Being incens'd against *Menestheus*, his Secretary, and severely threatening him;
this

this Minister, knowing the Disposition of his Master, had Recourse to a Stratagem for his Safety, which was politick, indeed, tho' heinous and detestable. He drew up a counterfeited List of the Emperor's Hand, containing the Names of the principal Captains of his Army, not omitting his own, as of Persons he had resolv'd to put to Death, and carry'd it to them; saying, he saw the same Paper fall from the Emperor's Sleeve. They were all greatly astonish'd; but giving Credit to what they thought his own Hand-writing, resolv'd to prevent the Fate design'd for them, and so went in a Body, and assassinated him. *Guidon.*

B A B L E R.

1. Bablers, whom *Phocion* justly calls the Thieves of Time, are compar'd by *Plutarch* to empty Vessels, which sound the more, the less is in them.

2. *Aristotle* being in Company with a great Babler, who ask'd him every Moment if what he related was not wonderful; *Not at all*, answer'd he; *but 'tis a very great Wonder that a Man having Feet should stay to hear thee talk.* *Plut. on Talkativeness.*

3. To another that said to him, after a long and tedious Discourse, *Philosopher, I*
C *have*

have wore thy Patience out : As now, answer'd he, for I did not observe a Tittle thou saidst. Ibid.

4. *Demosthenes* maintains, that to speak much, and be endur'd, a Man must be endow'd with the Mind of an Angel. *Pliny* is of the same Opinion, and advises his Pupils to hear much, and speak little.

5. The City of *Athens* was taken, and demolish'd, by *Sylla*, a Roman Dictator, his Spies having discover'd the weakest and least guarded Places of the Fortifications by the Babble of some old Men in a Barber's Shop. *Plut. in his Treatise of Talkativeness.*

6. The Talkativeness of one Man alone, prov'd the Cause that *Rome* was not deliver'd from the Tyranny of *Nero*. For beholding one of the Prisoners of that Tyrant in the utmost Despair at the Approach of Death, he said to him, *Would to God your Life were to be prolong'd only till To-morrow; you then would have Occasion to rejoice.* The condemn'd Person, guessing at the right Meaning of these Words, and thinking it more safe to lay hold on the *Certain*, than attend the *Uncertain*, immediately discover'd, what had been told him, to *Nero*; who granted his Pardon, and took proper Measures to overthrow the Conspiracy.

7. The Valet de Chambre belonging to *Archelaus*, King of *Macedon*, being a very great

great Babler, ask'd his Majesty, one Day, how he would please to be shav'd. *Without speaking a Word*, said he. *Plut. in the notable Sayings of Kings, &c. See Silence.*

BEAUTY.

1. There are various Opinions concerning Beauty: Some place it in the Complexion, others in some particular Feature; but the most just, as well as most receiv'd one, is, that it consists in a Regularity of Lines, which gives that fine Air to the Whole which is commonly call'd Beauty.

2. The greatest Heroes have been most sensible of the Power of Beauty, and have esteem'd it a Part of their Glory to be vanquish'd by it.

3. The Ancients look'd on Beauty to be more potent than the Gods: For if *Jupiter* could metamorphose Men into Trees and Flowers, Beauty could metamorphose Gods into Beasts, or, at least, make them appear such. For Example; *Europa* feign'd to be carry'd away by *Jupiter* in the Shape of a Bull.

4. *Policleas* erected a sumptuous Temple to his Mistress *Selicia*; and when he was ask'd the Reason, he made no other Reply,

than that he was perfectly enamour'd, and she was perfectly beautiful.

5. *Alimachus* rank'd among the Goddeses a famous Courtezan call'd *Elia*, saying, he had sufficient Authority for so doing, because she was more beautiful than *Venus*.

6. *Chrysippus* the Philosopher maintain'd, that Beauty was adorable: *For the Gods*, said he, *make it after their own Likeness*.

7. Beauty, whether it be natural or artificial, deceives the Eyes, enchants the Mind, and takes away even the Desire of not being pleas'd with it.

8. *Alexides* having seen a beautiful Picture drawn by *Apelles*, became so enamour'd of it, that he could not resist going many times a Day to visit, and pay his Adoration to it; whence he was call'd the *Idolizer of the imaginary Woman*.

9. *Pheidias* made a Statue of *Parmenides*, the *Macedonian*, so exactly resembling Nature, and so beautiful withal, that it had little less Effect than the Original on the Hearts of those that beheld it. *Menacralus* became so charm'd with it, that, to purchase it, he sold all his Estate, and tho' reduc'd to the want of every Necessary of Life, thought himself rich; maintaining, with *Cicero*, that he who had Content, had all Things.

10. *Eli-*

10. *Elicida*, a Grecian Lady, was so much in Love with the Picture of *Protegalis*, that she confess'd, when dying, it was to the Sight of that beautiful Resemblance she ow'd her incurable Disease.

11. *Aristhenes* passing one Day by a Painter's Shop; stopp'd to look on the Picture of a beautiful Nymph, who was drawn putting Chains on a young Man who lay asleep by her; but, unfortunately for poor *Aristhenes*, the too well counterfeited Chains became natural ones: The Charms of the fair Maid caught such fast Hold of his Heart, that he ever after call'd the Author of that Work his Gaoler; saying, he had put him in Prison without knowing it.

12. Natural Beauty is, however, infinitely more perfect than artificial; because Reason takes Part with the Senses, and the Love of our own Happiness seems mingled with the Adoration we pay to the belov'd Object. *Mark Anthony* preferr'd the Glory of his amorous Servitude to the Empire of the World: He saw his Crown of *Laurels* wither without Regret, while adorn'd with one of *Myrtle*, or, rather, with *Cypress*: For from the Moment Love began to triumph over him, ill Fortune did so too, till it brought him to a miserable Death.

BLASPHEMY.

1. Blasphemy is the most detestable of all Sins, because it seems wholly to extinguish, at once, all Fear and Love of the Divine Being. In the Primitive Church, Persons repenting of this Crime, gave seven Years to Penance; during which time, they eat only a small Portion of Bread, and drank Water, on *Fridays* and *Saturdays*, and every *Sunday* presented themselves at the Church-door, naked to the Waist, bare-foot, and bare-legg'd, with a Rope about their Necks; intreating those that enter'd to offer up Prayers and Sacrifices for them to God.

2. *The Blasphemer*, says the wise Man, is full of Iniquity: *The Plague shall never depart from his House*, Ecclus. xxiii.

3. *Holofernes*, having blasphemously said there was no other God than *Nabuchodonosor*, was put to Death by *Judith*. Judith xiii.

4. *Sennacherib*, King of *Affyria*, having besieg'd the City of *Jerusalem*, became proud of his great Forces, and blasphem'd God: For which Reason, an Angel, the same Night, destroy'd an hundred and ninety thousand Men; and, in attempting to make his Escape, was himself slain, by his own Son. *Cron.* l. 2. c. 19.

5. In

5. In the old Law, Blasphemers were ston'd to Death. *Naboth* being accus'd, by two false Witnesses, of this Crime, was ston'd. *Cron. l. i. c. 21.*

CHASTITY.

1. Chastity is so rare, that, *Lucian* says, only the Name of it is to be found: And many have maintain'd, that this Virtue, as well as Justice, has long since took her Flight to Heaven, leaving nothing of herself below but some few ill-drawn Resemblances of her. Thus does the Malice of Time efface the Memory of the most glorious Examples.

2. *Thalia* was chaste by Constraint, because her excessive Deformity render'd her an Object of Contempt.

3. *Elergia* easily enter'd herself among the *Vestals*, her natural Coldness of Constitution having metamorphos'd her Heart of Flesh into a Heart of Stone.

4. *Scipio Africanus* had the Gift of Continence towards the young and beautiful *Cleria*; *Alexander* to the Wife of *Darius*; *Lysander* to *Portia*. *Plut. Lives.*

5. A *Vestal*, who greatly boasted of her Chastity, and publickly derided the Power of Love, being alone with a young Man,

call'd *Porcillus*, broke, at once, her Vow and Resolution, on the first Attack; and, when accus'd of it, had no other Excuse, than that it was easy for a Man and a God to triumph over the Weakness of a Maid.

6. The learned *Marcia*, Daughter of *Mark Varron*, was so exemplary in her Modesty, that tho' she was the most excellent Statuary and Paintress of her Time, she would never be persuaded to draw the Figure of a Man.

7. *Macrina*, the Wife of *Manlius Torquatus*, so much devoted herself to the Reputation of Chastity and conjugal Affection, that, during the Space of eleven Years, that her Husband was absent in the War, she never went out of her House, never appear'd at a Window, nor was seen by any Man un-veil'd: But after the Return of *Torquatus*, happening to be great with Child, she dy'd, thro' the violent Desire she had of beholding a Monster that was carry'd thro' the Street before her Lodgings; rather than expose herself to the View of the World, and forfeit that strict Reserve she had so long, and so faithfully preserv'd.

8. The beautiful *Urania*, for fifty Years, was look'd on as a Miracle of Chastity; but then, happening to see herself in a Glass, she beheld the Decay of her Charms with so much Regret, that she had Recourse to
Fucus's;

Fucus's ; endeavouring to repair by *Art* what she had lost by *Nature* ; for no other Reason than because she would now offer herself up a Sacrifice to Love, which she soon after did.

9. *Jerome*, Tyrant of *Syracuse*, being reproach'd with having a stinking Breath, became exceedingly enrag'd, not against the Person who had told him of it, but against his Wife, who had never taken Notice of it : To which she, as modestly as prudently, reply'd, that till then she knew not but it was an Imperfection common to all Men. By this Answer, she testify'd a most exemplary Chastity and Fidelity. *Plut. in the notable Sayings, &c.*

10. A Man of Quality having importun'd a Woman of *Lacedemonia* for a Favour which she did not think consistent with her Chastity to grant, spoke in this Manner to his Servant, who brought her a Letter : *When I was a Virgin*, said she, *I did nothing without having first consulted the Will of my Father ; and since I have been a Wife, pay the same Obedience to that of my Husband : If what your Master desires be honest and just, let him declare it to him, and he shall find me ready to submit.* This Answer being deliver'd with a modest Sincerity, shut the Mouth of the Messenger, and his Master's also, as soon as

inform'd of it. *Plut. in the notable Answers of the Lacedemonian Ladies.*

11. At the Sack of the City of *Thebes* a Captain, having violated the Chastity of a Woman of Quality, demanded of her afterwards where she had conceal'd her Money and Jewels: To which she answer'd, in a Well which she would shew him; and had the Courage, as soon as he was descended, to throw a great Stone upon him, which, dashing out his Brains, reveng'd her Loss of Honour. *Plut. in the Life of Alexander.*

12. *Gisulphus*, Duke of *Frioul*, being slain in Battle by *Caranus*, King of the *Huns*, and his Army totally vanquish'd; his Duchy was expos'd to all the Miseries of a conquer'd People: The Insolence of the Soldiers was so great, that they spar'd nothing which might gratify their Avarice, Cruelty, or Lust. The unhappy Prince had left behind him two Daughters, no less beautiful than chaste: To avoid the Violation of their Virginity, these Ladies, with others of their Train, put raw Livers, and other Inwards of Fowls, under their Arms, and to their Breasts, which immediately corrupting, occasion'd so offensive a Stench to proceed from their Bodies, as forc'd their intended Ravishers to desist from their Enterprize. *Baudier on the Religion of the Turks*, l. 1. c. 12.

13. *Charles*

13. *Charles the Eighth, King of France,* being enter'd *Tuscany* by Assault, they having shut the Gates against him on his Return from *Naples*; a young Girl, of good Extraction, but of singular Beauty, flying the Violence of one of his Officers, threw herself into his Arms: He being at that Time young, and of an amorous Disposition, retain'd her, with a Design of depriving her of that which she hop'd to preserve by his Favour: But the Girl conjuring him by the Mother of God, whose Picture was then hanging in the Chamber, to restore her, untouched, to a young Man to whom she was betroth'd; the King, in Respect to the Queen of Angels, comply'd with her Request, and not only desisted from his Design, but gave her five hundred Crowns, and the Liberty of her design'd Husband, who was then a Prisoner of War. *Du Pleix, in his Life.*

14. *Matilda*, a beautiful Nun in *Northumberland*, pluck'd out her Eyes, and sent them to King *John*, on being inform'd that he had threaten'd the Destruction of the Monastery for protecting her from his Violence.

COMMANDMENT.

1. *Manlius* put his own Son to Death for having fought a Battle unknown to him, and

without his Command, tho' he gain'd an entire Victory over his Enemies. *Plut. in the Life of Fabius Max.*

2. *Avidius Cassidius* punish'd with the utmost Severity some Officers, who, perceiving a favourable Opportunity, had charg'd the Enemy without Command, tho' they had gain'd him a considerable Advantage by it.

CONFIDENCE.

1. After *Alexander the Great* had obtain'd the Victory over *Darius*, he was seiz'd with a violent Indisposition; and while his Physician was preparing a Medicine for him, he receiv'd a Letter from *Parmenio*, intimating, that if he follow'd the Prescriptions of that Physician he would infallibly lose his Life, being corrupted by *Darius*, with a great Sum of Gold, to poison him. Notwithstanding this Information, *Alexander* made appear the great Confidence he had in this Domestick; for, without the least Hesitation, he swallow'd the Medicine; after which, he shew'd the Letter, *Parmenio* had sent him, to the Physician; who, with an assur'd Countenance, told him, a few Hours would clear him of the Calumny contain'd in it, by the Recovery of his Health; which accordingly happen'd, to the Content of the King, and Honour

Honour of the Physician. *Vol. Max. l. 3.*

c. 8.

COURAGE.

1. Courage, without Humanity, is no more than a brutal Force; and may be look'd upon rather as a *Vice* than *Virtue*. The chief Glory and Pleasure of *subduing* ought to consist in the Power of *saving*: He who refuses Mercy to a submissive Foe, and slaughters in cold Blood, deserves the Appellation of a Butcher, not a Soldier. *Marcus Antoninus*, Emperor of *Rome*, in his Expedition against the *Marcomarni*, now call'd *Bobemians*, gave strict Orders to his Army to treat all who yielded up their Towns and Forts, or were any way Prisoners of War, with the utmost Courtesy; saying, he wish'd not to conquer, but to shew the Difference between living under a *Roman* and *Barbarian* Government. *Monsieur Dacier*, in his *Life*.

2. *Verus*, a *Roman* General, being about to give Battle to the *Quadi*, was told, they were a very cruel Enemy, and never spar'd those who fell into their Hands. *So much the better*, answer'd he; *we shall vanquish them with more Ease: For true Courage was never the Companion of Cruelty.* *Gataker*.

3. Courage is not confin'd to Feats of Arms: He who sinks not beneath the Frowns
of

of Fortune, and is above the Fears of Death, in what Shape soever presented to him, is no less a Hero, than he who conquers Kingdoms.
Ælian.

4. A Consciousness of superior Strength often inspires a Courage which is not natural: He only is to be look'd upon as truly brave, who is intrepid amidst the Dangers of Inequality. *Du Plessis.*

COUNSEL.

1. A wise Counsellor is often of more Service to a Kingdom than a valiant General. Could Greece have boasted ten such Men as *Ulysses*, ten such as *Hector* could not have defended *Troy* for so long a Time.

2. The *Romans* paid a greater Regard to the Wisdom of *Fabius Maximus*, than to the Courage of *Marcellus*; calling the former the *Buckler* of their Republick, the other but the *Sword*: As judging it more Praise-worthy to know how to preserve, than to acquire.

3. *Cicero* esteem'd *Solon* above *Themistocles*, the Valour of the General being but at some Times serviceable; but the Advice of the good Counsellor at all Times necessary.

4. The *Thracians* making War against the *Athenians* with great Animosity and Vigour, enacted, That whoever should speak of Peace,

Peace, should be forthwith put to Death. This deterring any Counsel from being given to that Effect, they were reduc'd to very great Extremities; till a Citizen, of a more than ordinary publick Spirit, appear'd in the Market-place, when the People were assembled, with a Rope about his Neck; crying out, that he was come to offer himself up a Sacrifice to his Country, by breaking that pernicious Law. *Let me die,* said he; *but make Peace with the Athenians.* On which, they immediately abrogated the Law, made Peace, and gave this resolute Adviser his Life.

COURTESY.

1. Courtesy purchases the World's good Opinion at an easy Rate. *Absalom*, by his Affability only, and Freedom of Behaviour, gain'd the Hearts of the People in such a Manner, that they attempted to depose his Father *David*, and make him King.

2. The Emperors *Theodosius*, *Julianus*, and *Constantine*, were belov'd by their Subjects for nothing so much as their Easiness of Access, and the Readiness with which they listen'd to all Addresses, of what Nature soever.

3. *Mitbridates*, King of *Pontus*, that he might the better entertain all People who came

came to him, learn'd the Language of twenty two Nations he had under his Subjection. *Val. Max. l. 8. c. 7.*

4. The *Romans* extended their Empire no less by their Courtesy, than Valour; for instead of treating with Rudeness and Indignity those they had vanquish'd, they granted them Privileges they would not have presum'd to ask. *Florus, l. 1.*

5. How greatly did it redound to the Advantage, as well as Glory of *Cyrus*, to treat *Cræsus* in an honourable Manner, after he had overcome him. *Cræsus* being belov'd by all *Greece*, a different Behaviour would have drawn on him the Resentment of many Princes. *Herodotus, l. 1.*

6. *Philip*, King of *Macedon*, gain'd as much Love by his humane and courteous Usage of the *Athenian* Prisoners, as he did Fame by having taken them. *Alexander the Great* was deservedly applauded for taking off his own Robe, and covering the dead Body of *Darius* with it, the greatest Enemy he had. *Plut. in his Life.*

7. Nothing so much indear'd the *Romans* to the People of *Celtiberia*, as the singular Courtesy and Generosity of *Scipio*; he restoring a young and beautiful Prisoner unviolated to her Husband, and with her, as an Augmentation of her Portion, all the Gold

Gold that had been sent for her Ransom.
Val. Max. l. 4. c. 3.

8. *Alexander the Great*, invincible in all his Undertakings, being on his Conquests thro' the *Indies*, *Taxiles*, one of the Kings of that Country, presented himself before him, desiring they might not go to War. *If thou art less powerful than I am*, said he, *receive Peace from me; if more, consent that I receive it from thee.* *Alexander*, admiring the Courtesy of the *Indian*, answer'd in this Manner: *To be certain which of us is the strongest, we ought to try in Combat; but in Courtesy I will be at least thy Equal, and desire first a Peace with thee.* *Plut. in his Life.*

9. *Titus Vespasian*, for his great Courtesy, was call'd *The Delight of Mankind.* *Jos. l. 1.*

10. *Marcus Aurelius*, that his Subjects might have the more easy Access to him, would have no Guards in his Palace.

CRUELTY.

1. *Nero*, in the Beginning of his Reign, pretended to be of the most benign and merciful Disposition imaginable: He never sign'd the Sentence of any Person's Death but he cry'd out, *Would to God I had never learn'd to write!* He testify'd, however, the most cruel

cruel and savage Nature afterwards ; putting to Death unjustly, and without the least Regret, his own Mother, his Preceptor *Seneca*, and several others, of the highest Distinction in the Empire.

2. The same *Nero* order'd the City of *Rome* to be set on Fire, forbidding, on Pain of Death, any Attempt to extinguish it ; playing all the While on his Harp, and rejoicing in the Miseries to which he saw the poor Inhabitants reduc'd.

3. *Tiberius*, when first invest'd with Imperial Sway, appear'd so virtuous, humble, and humane, that he seem'd rather a private Citizen of *Rome*, than the Emperor of the World ; yet he afterwards became the most detestable Tyrant, delighting only in Blood, and the Woes of other Men.

4. The great *Tamerlane*, in an Excess of Pride, being rais'd from the Son of a Peasant to one of the most formidable Monarchs of the Earth, us'd *Bajazet*, Emperor of the *Turks*, with a Cruelty unparallel'd, refusing him the Death he crav'd. He inclos'd him in an iron Cage, and in that Manner had him carry'd about for the Sport and Derision of his Subjects. The Food of this once puissant Monarch was only the Crumbs which fell from the Table of his ungenerous Conqueror, who, whenever he mounted his Horse, did it on the Neck of the unhappy
Bajazet,

Bajazet, and sometimes made him wait on his Courtiers with his Garments open to the Waist upwards, leaving his private Parts expos'd in a shameful Manner. *Calcondil.*

l. 3.

5. *Selim* the First, the third and youngest Son of *Bajazet* the Second, poison'd his Father, and, by the Assistance of the Janizaries, slew *Achmat* and *Corcuth*, his Brothers, and usurp'd the Empire; which he had no sooner accomplish'd, than he privately murder'd his two Nephews, and all remaining of the *Ottoman* Race: Saying, there was nothing so sweet as to reign without Fear. *Calcondil.*

l. 2.

6. *Mahomet*, Emperor of the *Turks*, being at *Byzantium*, was very much pleas'd with some Cucumbers that grew in the Gardens; but some of the Officers of his Household having taken them privately away, he fell into the extremest Rage against some young Men before whom he had prais'd them, threatening them with immediate Death if they did not confess the Truth: But they attesting their Innocence with the most solemn Imprecations, he said, that whether they were guilty or not, they should die, for causing in him that Suspense. Accordingly, they were executed in his Presence; nor, till after his Death, did those who had really taken

taken them dare to avow their Theft, tho' in so insignificant a Matter. *Sabebi, l. 9. c. 3.*

7. *Astyages* having commanded his Favourite, *Harpagus*, to put to Death his new-born Grandchild, he had Humanity enough to make him forbear the Execution of so cruel a Commission, tho' he had sworn to do it; which *Astyages* being afterwards inform'd of, he caus'd the only Son of *Harpagus* to be murder'd, and, inviting the wretched Father to a Feast, treated him with the Bowels of the Deceas'd. *Herodot. l. 1.*

8. The *Cartbaginians*, with an unheard-of Cruelty, put *Attilius Regulus* into a Vessel set thick on the Inside with sharp-pointed Nails, after having cut out his Eye-balls. Thus dy'd this great Captain, by the Rage of his Enemies. *Val. Max. l. 9. c. 2.*

CURIOSITY.

1. *Philon* the Jew said, that Curiosity was the Rack of Nature; that it extended the Mind, by little and little, till it utterly destroy'd all its Force.

2. *Solomon* assures us, that Curiosity was given to Man as a Punishment for his Sins. *Eccl. iii.*

3. *Horace*

3. *Horace* says, that there are two Sorts of Curiosity; the one *sublime*, the other *base* and *groveling*. The first gives to Humanity the Wings of *Icarus* to soar aloft, till it reaches even the Storehouses of Heaven, and examines the Thunder and Lightning of *Jupiter*; the second drags Men downward, and takes up their Contemplations wholly with mean, sordid, and trifling Subjects.

4. *Empedocles* threw himself into the Flames of Mount *Ætna* in a Transport of Curiosity, to know from what Source those eternal Fires were deriv'd.

5. *Aristophanes* lost his Sight by gazing too curiously on the Sun.

6. *Poliantbe* had his Eyes pluck'd out for having had the Curiosity to see *Sophronia* naked in the Bath.

7. *Zenon* the Astrologer was struck dead with a Thunderbolt on the Top of a high Mountain, where he went with a Design of finding out those extraordinary Emissions of the Elements.

8. *Percides*, by too curiously searching into the Principles of Folly, lost his Senses, and became a Fool himself.

9. *Alexander the Great* was so curious, that he wanted to penetrate thro' the Earth, to discover a new World.

10. *Ari-*

10. *Aristotle*, who for his Excellence in Physick was call'd by many the Dæmon of the Earth, burn'd with so excessive a Curiosity in knowing the Secrets of Nature, that not being able to discover the Occasion of the Flux and Reflux of the Sea about *Chalcide*, a City of *Eubæa*, the Shame and Grief of it broke his Heart.

11. *Pliny*, who wrote a History of Natural Philosophy, was suffocated with the Flames and Vapours of Mount *Ætna* in *Sicily*, as he was endeavouring to find out the Cause of them.

12. *Demaratus* having been several Times ask'd, by a Person impertinently curious, who was the best Man in *Sparta*; answer'd, at last, *He who is least like thee*. *Plut. in the Life of Lycurgus*.

13. As the Philosopher *Thales* was contemplating the Stars, he happen'd to fall into a Ditch full of nasty Water; which a witty Woman observing, *I wonder*, said she, *that you should pretend to know what is so far remote from you, yet prove yourself ignorant of that which is at your Feet*. *Fulgof. l. 7. c. 2.*

DIFFIDENCE.

1. The diffident Man enjoys not a Moment's Repose: Whatever he sees, or hears,
gives

gives him Suspicion. If a Person comes too near him, he imagines Danger in the Approach; if at a Distance, he looks on it as a Mark of some secret Design against him. If he sees Two discoursing together, he supposes them talking of him; he takes all Civilities as only meant to insnare him, and all reserv'd Behaviour as a sure Testimony of Disgust: To be brief, every Thing is suspected, every Thing gives him Apprehension.

2. If a Man can't confide in his Fellow-creature, what Contentment can he have? Where can he apply for Counsel, Protection, or Assistance? To whom can he communicate his Thoughts? With whom must he rejoice, or mourn?

3. *Domitian*, that he might see the Countenance and Gestures of his Courtiers, spent most of his Time in a Gallery of shining Stone, which reflected all that was done in it. *Denis*, the Tyrant of *Sicily*, never would trust himself in the Hands of a Barber. *Plut. in the Life of Dion.*

DESPAIR.

1. Despair is the most dreadful of all the Passions: It makes us guilty of blaspheming the Mercy of the Most High, as judging it not

not powerful enough to pardon our Offences; and drives us to Actions the most unnatural and criminal.

2. *Zoma*, the great Philosopher, after having liv'd many Years teaching and practising all the moral Virtues, fell, at last, into this Phrenzy of the Soul, and laid violent Hands on his own Life: For this Reason, the *Lydians* pluck'd down his Effigy from the Temple, where it had been set up, and bury'd it in his Grave; to the End, that all Remembrance of him, and his Crime, might be banish'd from the Minds of the People.

3. Despair, says *Tubero*, is so violent, that it alters the very Propensity of Nature, and makes us do what otherwise we should be most averse to. The *Romans* sometimes profited by it, and impos'd on their Troops a Necessity of fighting to the last Moment, by shutting up all Passages for Flight, even in the utmost Emergencies.

4. *Gaston de Foix* having gain'd the Battle of *Ravenna*, not satisfy'd with his Victory, would needs pursue a Squadron of *Spaniards*, who fled before him; but they perceiving it impossible to escape, grew bold by Despair, and turn'd so courageously upon him, that he lost his Life, and all the Conquests he had obtain'd in *Italy*. *Du Haillan*, in the *Life of Lewis the Twelfth*.

DISCOURSE.

1. Discourse is the Image of the Soul; the wise Man, and the Fool, is distinguish'd by it: For when either are silent, 'tis easy to mistake the one for the other. The Fool, therefore, ought not to speak but upon great Necessity; nor the wise Man to forbear it too much.

2. *Plutarch* says, that Words are like Gold; the more purify'd from drossy Comparisons, and Repetitions, the more they are in Value; and that a very few Sentences may comprize a great Number of Instructions.

DISCRETION.

1. It was great Discretion in *Philip*, King of *Macedonia*, to abandon many Places to the *Romans*, when he found it was not in his Power to preserve them for any long Time. The *Romans* themselves also, after the Rout of *Cannes* by *Hanibal*, refus'd giving any Succour to their best Allies; chusing rather to see them subdu'd, than not entirely Conquerors, if assisted by them.

2. The *Romans* would never have two Enemies at a Time, always making Peace with one before they commenc'd a War with
D another.

50 DISSIMULATION.

another. They would not break with *Antiochus* till they were in Alliance with *Philip* of *Macedon*.

DISSIMULATION.

1. Dissimulation is so necessary, in some Cases, that he who is entirely without it, is certain of being expos'd to the Contempt of the World: I mean not, that we ought to deceive ourselves by really imagining Things go better with us than they do, but deceiving others by an Appearance of being happier than we are: This is the Means to make our Friends more firm, our Enemies more fearful of offending us, and those who are indifferent to us, more respectful to us.

2. The City of *Ischolaus* being besieg'd, the Inhabitants were inform'd, that the Enemy were about to bring their Battering Rams to the Walls; on which they made a great Breach in them, themselves: Crying out, *This is what we wanted: Come on; we desire no more than to see you within our Gates.* This resolute Behaviour making the Besiegers imagine they were better provided for their Reception than they at first believ'd, occasion'd the Siege to be rais'd.

3. *Constance*, the Father of *Constantine the Great*, having many about him, who all seem'd

seem'd to emulate each other in deserving his Confidence, made Trial of them by this Means: He pretended, that he would banish from his Court, and deprive of all Dignity, those who would not renounce *Christianity*. On this, several embrac'd the Change, and others persever'd; which latter he retain'd, and made his Favourites; telling the others, that he should never believe that Man would be faithful to him, who could abjure his Faith for any temporal Good. *Baron. Ann. 304.*

4. King *Eumenes*, being at War with *Antigonus*, found one Day several Billets scatter'd about the Camp, in which were promis'd vast Rewards to any who would bring his Head to *Antigonus*. The Dissimulation he practis'd on this Score was of great Advantage to him: He immediately had his Soldiers drawn out, and, going into the midst of them, gave them Thanks for their Integrity and Loyalty to him, and then shew'd them the Billets he had found; telling them, they were written by himself to make Trial of their Fidelity: *For*, said he, *Antigonus is a great King as well as myself, and has too much Policy to encourage an Attempt of this kind, which might hereafter prove fatal to himself.* By this means he deterr'd any, who might have entertain'd an ill Design, from putting it in Execution. *Fulgos. l. 7. c. 3.*

52 DISSIMULATION.

5. If the *Sabines*, when their Daughters were ravish'd by the *Romans*, had known how to have dissembled their Desire of Revenge, till it had been ready for Execution, they might easily have obtain'd it. *Florus*, l. i.

6. The People of *Tuscany*, having been inform'd that the Consul of *Rome*, *Camillus*, was coming towards them with a great Army, to prevent their intended Revolt, thought it better to dissemble, than to dare a Power they were too weak to cope with. When the *Romans* came into their Country, they found every Thing in the utmost Tranquillity; the Husbandmen employ'd in ploughing the Land, the Labourers working in the Vineyards, and none seeming in Terror or Disorder at their Approach. As they march'd forward into the City, the Gates were open to receive them, the Shops occupy'd, the Artificers at work, the Masters of Schools teaching as usual, and the principal of the Inhabitants congratulating their Arrival, as tho' Guests, instead of Enemies; which, when *Camillus* beheld, *You have taken the only Way*, said he, *to guard yourselves from the just Anger of the Romans*.

7. *Alexander the Great* was never in any great Danger but he dissembled an Assurance of Victory; which his Men taking for a good Omen,

Omen, made them rush on their Enemies with double Vigour.

8. *Julius Cæsar*, judging it inconvenient to give the *Swisses* that Passage they demanded thro' his Country, told their Ambassadors, that he desir'd Time for Consideration, and appointed them a Day in which they should return for his Answer: In the mean while he strengthen'd all the Forts and Barricades of the Province, and set a great Number of Men to guard all the Avenues; which being done, and the Day arriv'd for the Ambassadors to know his Resolution, he told them plainly, it was not the Custom of the *Romans* to make their Lands a Road, nor take Toll from Passengers; and if they had any Design of coming otherwise, they would find those who would answer them.

9. The Dissimulation made use of by the Senators of *Carthage*, was a Proof of their Wisdom. Being inform'd that one of the principal Men of the City had intended to poison them at the Marriage of his Daughter, they immediately made an Act, forbidding any Person to make Feasts on the Celebration of that Ceremony, or inviting any others than the nearest Kinsmen of the Bride and Bridegroom. Thus did they prevent the Design form'd against them, without seeming to know it; and the Conspirator looking on their Preservation rather as an Act of

54 DISSIMULATION.

Heaven, than their Precaution, was deterr'd from prosecuting his Enterprize.

10. *Lescus*, Brother of the King of *Poland*, having murder'd him as they were hunting together, preserv'd himself from the Fury of the People by the well-disssembled Sorrow that appear'd in his Looks ; none believing him accessory to the Death of a Person he so much bewail'd.

11. *Themistocles* made Dissimulation a Virtue, in his Behaviour to the *Lacedemonians* ; who, sending Ambassadors to *Athens*, in order to perswade them from building Walls round the City, this great Captain knew very well the Advice sprung only from Envy ; and therefore gave no other Answer, than that he would send Ambassadors to *Lacedemonia*, who should treat with them on this Affair. He made the Work go on with all possible Speed, however, and took upon himself the Commission of going to *Lacedemonia*, but still found some Pretence or other to delay his Journey till he knew the Walls were almost finish'd, and then went courageously towards *Lacedemonia*: But that People having been told how fast the Building went on, sent others to *Athens*, whom *Themistocles* privately order'd should be made Prisoners, then declar'd publicly, that the City of *Athens* was now well defended with Ammunition, with Men, and with Walls, in spite of their Endeavours to hinder it.

He

He further added, that if they attempted to use him ill, their own Ambassadors should meet with the same Treatment; and that it was a Shame for them to endeavour to establish their Forces, not by their own Virtue, but by the Imbecillity of their Neighbours.
Fulgof. l. 7. c. 3.

DIVISION.

1. Division among the Inhabitants of a Country, the Denizens of a City, or any other Members of a Community, is greatly pernicious; it is of infinitely worse Consequence than can possibly be apprehended: Nor do I think our Enemies can wish, or the Wrath of Heaven send down a more destructive Mischief. Is there a War so dangerous? A Famine so horrible? A Plague so cruel? It is weakening ourselves, giving Force to our Adversaries, opening them the Gates, and putting the Victory into their Hands.

2. While the *Greeks* were disputing among themselves, who should be Chief, *Philip*, King of *Macedon*, privately encourag'd each Competitor, assisting the one against the other, till, weaken'd by their home-bred Jars, they became an easy Prey to foreign Force.

3. What open'd the Gates of *Jerusalem* to *Antiochus*, King of *Syria*, and caus'd the total Destruction of it, but the Contention between two Persons for the Dignity of High-priest? One favour'd by the Nobility, the other by the People. *Maccabees*, l. 1. c. 1.

4. What Misfortunes happen'd in *England*; what Rivers of Blood were spilt, by the Dissention of the Houses of *York* and *Lancaster*? How many Miseries did *Italy* labour under, by the Discord of the *Guelphs* and *Gibelins*?

D U E L.

1. *Scipio Africanus* and *Matellus* were known to be Men of the greatest Courage, yet would they never fight in single Combat; saying, *it became a General to die as a General, and not as a private Man.*

2. *Theophrastus* maintain'd, that he who lost his Life in a Duel, robb'd his Country of that he had no Right to dispose of. *Plut. in the Life of Sertorius.*

3. *Mark Anthony*, having challeng'd *Augustus Cæsar*, receiv'd for Answer, that his Life was of too much Consequence to his Subjects, to hazard it ingloriously. *Plut. in the Life of Anthony.*

D E A T H.

D E A T H.

1. *Heraclitus* said, that *Youth* and *Age*, *Health* and *Sickness*, *Life* and *Death*, were but the Consequences of each other; and that from the Beginning we had been in a perpetual Transition.

2. When we see a Person number'd among the Dead by some unlook'd-for Accident, we ought not to content ourselves with letting fall some Tears over the dead Body, as *Cæsar* on the Head of *Pompey*, or *Metellus* on *Adrastus*; we should rather prepare ourselves against the like ill Fate, since none, however great, or seemingly secure, are exempted from numberless Dangers.

3. We live but to die; and as our Ways of Living are vastly different, so are also our Deaths. *Furentius* dy'd of Age in his Bed; *Hannibal* grew old in War, yet had his Days at last limited by Poison: *Macronius*, in the Flower of his Youth, dy'd of Grief; *Scipio* of a Surfeit, *Marius* by the Sword. Fire, Water, open Force, and private Fraud, have brought the greatest and the wisest to an untimely End.

4. *Weep*, said *Thales* the *Milesian*, when thou hast a Child born; because thou art certain he must die.

5. *Anaxagoras* being told of the Death of his only Son, said no more than this ; *I knew he was a Mortal.* Plut. de ira cohibenda.

6. *Socrates* seeing a Mother inconsolable for the Death of her Son, ask'd her in what Manner he had liv'd : To which she answer'd, *Blameless.* Then, said he, *thou hast great Cause to rejoice that he has finish'd his Days with Glory.* If he had been vicious, thou also shouldst have been thankful to the Gods for depriving him of the Power to disobey them any longer.

7. Be not troubled, says *Seneca*, that thy Friend goes before thee : If older, his Age demanded the Precedence ; if younger, his Death should warn thee to prepare for the like ; since Life is not assign'd to Days, or Weeks, or Months, or Years.

8. *Tullius Hostilius*, third King of the Romans, receiv'd his Death in a very terrible and piteous Manner, being struck dead, with all his Family, as he was reading to them in his own Palace, by a violent Thunder, accompany'd with Lightning, which consum'd the whole Dwelling, and all that was in it.

9. The Death of *Pompey* was not more astonishing to the World, than unforeseen by himself : For having lost the Battle of *Pharsalia*, and flown to *Egypt* for Succour, he doubted not of finding it, on account of the many Obligations he had conferr'd on the
Father

Father of *Ptolomy*, the present King: But this Monarch being young, and entirely govern'd by *Achillas* and *Theodorian*, forgot all past Favours; and, to engage the Friendship of *Cæsar*, order'd him to be assassinated, which was accordingly perform'd. Such was the End of the famous *Pompey*, who, for his many Victories, had acquir'd the Title of *Great*. *Plut. in his Life.*

9. *Philip* of *Macedon* was assassinated and murder'd by one of his own Men, in the midst of his Honours and Enterprizes, which made him deservedly esteem'd more glorious than all the Kings of that Age. He had just made a most advantageous Peace with the *Greeks*, and was about to carry the War into *Asia*; when, at the Marriage of his Daughter *Cleopatra* with *Alexander*, King of *Egypt*, a Youth call'd *Pausanius*, taking the Advantage of his Guards being at a Distance, slew upon him, and run him suddenly thro' the Body; on which he fell dead immediately at his Feet. *Plut. in the Life of Alexander.*

10. *Julius Cæsar*, that great Captain, always victorious, always triumphant over his Enemies, was murder'd by those he most lov'd, and confided in, at the Capitol in *Rome*. *Plut. in his Life.*

11. After *Caius Cassius* had been defeated at the Battle of *Philippe*, to avoid being taken Prisoner by *Augustus* and *Mark Anthony*, he slew himself with his own Sword, which was the same he had pierc'd *Julius Cæsar* with in the Capitol; he being one of the principal among the seventy Conspirators who assaulted him there. *Plut. in the Life of Antonius.*

12. *Marcus Brutus*, having lost the Battle in Conjunction with *Cassius*, his evil Genius appear'd to him; on which he also threw himself on his Sword. *Plut. in the Life of Cæsar.*

E D U C A T I O N.

1. Education is to the *Mind* what Cleanliness is to the *Body*; the Beauties of the *one*, as well as the other, are blemish'd, if not totally lost, by Neglect: And as the richest Diamond cannot shoot forth its Lustre, wanting the Lapidary's Skill; so will the latent Virtues of the noblest Mind be bury'd in Obscurity, if not call'd forth by Precept, and the Rules of good Manners. *Rock-faucault.*

2. That Father, says the learned *Baudier*, who takes Care to feed and clothe his Son, but neglects to give him such Accomplishments

ments as besit his Capacity, and Rank in the World, is more than half his Murderer; since he destroys the better Part, and but continues the other to endure a Life of Shame.

3. It was less to the Force of their Arms, than to their Manners, and the Excellence of their Education, that the *Romans* were indebted for their Reputation. *Sallust.*

4. *Peter the Great*, late Czar of *Muscovy*, will be more immortal by the Progress he made in civilizing one of the most barbarous Nations in the World, than by the large Additions he made to his Territories. *See his Life.*

5. Of all the Men we meet with, nine Parts of ten are what they are, good or evil, useful or not by their Education; it is that which makes the great Difference in Mankind: The little, or almost insensible Impressions on our tender Infancy, have very important and lasting Consequences. *Lock.*

6. Virtue is the hard and valuable Part to be aim'd at in Education; all other Considerations and Accomplishments should give way, and be postpon'd to this. This is the solid and substantial Good, which Parents and Tutors should not only read Lectures, and talk of, but the Labour and Art of Education should furnish the Mind with, and fasten there, and never cease till the young
 3 Man

Man has a true Relish of it, and places his Strength, Glory, and his Pleasure in it.
Ibid.

ELOQUENCE.

1. The Eloquence of *Mark Anthony* hinder'd the Soldiers of *Marius* from killing him. *Val. Max. l. 8. c. 9.*

2. A Painter, nam'd *Galaton*, to encourage Men to the Study of Eloquence, represented *Homer* vomiting precious Stones, and many other Poets standing round him, swallowing what came out of his Mouth, *Ælian. l. 13. Var. Hist.*

3. *Cicero* having made a publick Oration in Praise of *Marcus Crassus*, a few Days after spoke as much in his Prejudice in the same Place, and before the same Audience; on which *Crassus*, being among them, interrupted him, conjuring him to remember what he had so lately maintain'd in his Favour. *I am far from forgetting what I said, reply'd Cicero; but when I defended you in that manner, it was only to shew the Force of Eloquence, which can make the worst Things appear good. Plut. in the Life of Cicero.*

ENVY.

E N V Y.

1. The less noble a Mind is, says *Euripides*, the more it is envious, because the Object of Envy is generally what is noble; and we rather love than hate what is like ourselves.

2. *Anacreon* said, the Gods had made a Place they call'd Hell, on purpose to punish the Envious.

3. *Varro* the Consul ow'd the Inability of defeating *Hannibal* to the Envy of his Colleague; who, fearing he should acquire too much Glory by the Enterprize, delay'd sending the necessary Supplies of Men and Money till it was too late.

4. The Consuls *Appius* and *Volumnius* brought themselves into general Contempt, by the malicious Aspersions they mutually cast on each other's Actions.

E X C U S E.

1. *Thrasilus* desir'd the King of Syria to give him a Dram of Silver, in Value about Three-pence; but the Monarch reply'd, that it was not a Gift for a King. Give me then, said he, a Talent (which is worth five hundred Crowns). I could do that, answer'd the King,
but

but thou art not worthy to receive so great a Sum. Thus did he find an Excuse for denying both the Demands of the Philosopher. Plut. *in his notable Sayings.*

2. *Pisistratus*, an *Athenian* Prince, being about to marry a second Time; his Children by a former Wife ask'd if he were displeas'd with them. No, said he, *it is because I am pleas'd with you that I desire to marry again, in hope to have more such as you.* Plut. *ibid.*

EXAMPLE.

1. *Alexander the Great* being on a March, and finding the Quantity of Baggage very much retarded the Speed he desir'd, set fire to his own, and, by his Example, oblig'd all his Officers to do the same. Plut. *in his Life.*

2. The *Spartans* us'd frequently to make their Slaves drunk, and then expose them to the View of their Children, that the Shame of that Example might make them avoid the Crime. Plut. *in the Life of Demetrius.*

FORTITUDE.

1. Death, which astonishes the Boldest, made not *Seneca* the Philosopher change Coun-

Countenance : He beheld, with stedfast Eye his Blood and Life gush out together ; and neither endeavour'd to move the Pity of the Tyrant, nor exclaim'd against his Cruelty.

2. *Alcibiades* heard the Sentence of his Death pronounc'd without appearing the least shock'd at it. 'Tis I, said he, *who leave the Athenians condemn'd to Death ; not they, who have pass'd that Doom on me. When I forsake this World,* continu'd he, *I go to find the Gods, with whom I shall live to all Eternity ; they stay among Men subject to Death.*

3. *Cræsus*, King of *Lydia*, being depriv'd of his States, and Prisoner to *Cyrus*, made known his Virtue and Fortitude, more than ever he could have done in an unintermitted Course of Prosperity ; and for this it was that *Solon* thought him most happy. When he was condemn'd to Death by the Rage of his Conqueror, he remember'd the Discourse he had heard from the Mouth of *Solon* concerning the little Dependance there was on human Felicity ; and adding to it, that no Man ought to be term'd happy till the last of his Life had prov'd him so ; he cry'd out three Times, at the Place intended for Execution, *Oh Solon ! Solon ! Solon ! great is thy Wisdom.* Which reaching the Ears of *Cyrus*, he order'd he should be brought before him, and then ask'd the Occasion of his calling on *Solon*. This Demand oblig'd
Cræsus

Cræsus to repeat the Advantages he had receiv'd from the Advice of that Philosopher, which had so great an Effect on the generous Disposition of *Cyrus*, that the Hate he had bore his Prisoner was now converted into Admiration: He restor'd him to his Liberty and Throne, and held him, ever after, as the dearest of his Friends. *Herodotus*, l. 1.

4. *Publius Rutilius* being unjustly banish'd, never chang'd his Countenance, nor his Manner of Living, nor ever sollicitated the Senate to recal him; but pass'd the Remainder of his Days with the same Grandeur and Cheerfulness as before; shewing himself not in the least troubled or enrag'd at the Alteration of his Condition. *Val. Max.* l. 6. c. 4.

FIDELITY.

1. *Lycurgus* being elected King in *Sparta*, the Queen, Widow of the Deceas'd, finding herself with Child, sent him Word, that if he would preserve to himself the Crown of *Sparta* he must do it by a Potion. To which *Lycurgus* wisely answer'd, that if the Infant was a Male, it would be Time enough to have Recourse to Potions when she was deliver'd. The Time soon after arriving, and the young Prince born, he took him in his

his Arms, and said to the Nobles, *See here our King born to us. Plut. in the Life of Lycurgus.*

2. *Antigonus*, King of *Syria*, pray'd the Gods to preserve him from his *Friends*; on which one of his Courtiers ask'd him, why he did not rather say his *Enemies*. *It is easy*, said the King, *to defend ourselves from the Assaults of our Enemies; but Friends are always capable of ruining us.* *Polyanthea Verbofides.*

3. The Inhabitants of *Syracuse* having put to Death all the Lineage of their King *Gelo*, except one Daughter, who was conceal'd in the House of a Loyalist, made diligent Search for her, that she might share the same Fate. A young Woman, who greatly resembled her in Face and Stature, hearing this, and fearing she would be taken, yielded herself up to the People; telling them, she was the Daughter of *Gelo*: But as she was carrying to Execution the Princess was inform'd of it, and not being able to suffer a Fidelity so rare should perish, came forth, and declar'd herself: But the cruel Soldiers, neither mov'd with the *Loyalty* of the *Girl*, nor *Generosity* of the *Princess*, and uncertain which of the two was the right, compleated their inhuman Triumph by the Murder of them both. *Val. Max. l. 3. c. 2.*

4. As

4. As *Pompey* treated *Antonius* in his Ship, a Corsair whisper'd him, *If you will command me to cut the Ropes of the Anchors, you may be Lord of all the Roman Empire.* Thou mightst, reply'd that great Man, have done it without my Orders; but let us content ourselves with what we possess, rather than violate our Faith, or commit a treacherous Act. *Plut.* in the Life of *Antonius*.

FLATTERY.

1. Flattery, tho' sweet to the Ear, says *Cassiodore*, is bitter to the Understanding; because it makes us Strangers to ourselves. It gives the Name of *liberal* to the *Prodigal*; *wise* and *prudent* to the *Avaricious*; it calls the *Debauchee* an *accomplish'd Courtier*; the *obstinate*, a *constant* Man; the *slothful*, *grave*; the *drunken*, a *good* Companion: In fine, there is no *Vice*, how detestable soever, but it can cloak, under the Appearance of a *Virtue*. *Baudier*.

2. Flatterers very much resemble *Ravens*, who seldom fly but where there is something to be got: They idolize *Prosperity*, and shun even the Appearances of *ill Fortune*. *Ibid*.

3. As the *Wolf* has some Resemblance of the *Dog*, says *Epietetus*, so has the *Flatterer* of

of the *Friend*: And it requires some Penetration to distinguish them.

4. *Alexander*, at the Instigation of his Flatterers, put to Death, unjustly, *Calisthenes*, *Parmenio*, and *Philotas*. Plut. in his Life.

5. *Alexander the Great*, and *Alphonso*, King of *Arragon*, being both of them a little wry-neck'd, the one by an Imperfection of Nature, the other by Custom; a ridiculous Desire of Flattery made their Courtiers affect to hold their Heads in the same Manner.

6. *Mitridates*, King of *Pontus*, taking great Delight in Surgery, in which he was esteem'd very skilful, many of his Courtiers voluntarily suffer'd him to make Incisions in their Flesh, and burn it with Causticks: This was Flattery which far exceeded Words, suffering the most exquisite Torments to do him Pleasure, and running an imminent Hazard of their Lives, to testify the Opinion they had of his Skill.

FOLLY.

1. *Cyrus* having got ready a powerful Army, in order to make himself Master of *Babylon*, was prevented from the Accomplishment of his Design by the Loss of a Horse, who was drown'd in a River; for, in Revenge of the Death of that Animal, he employ'd

employ'd his whole Army, for the Space of six Months, to divide the River into three hundred and sixty Rivulets; after which it was too late to besiege *Babylon*. Herodot. l. 1.

2. *Xerxes* going against the *Greeks* with a great Army by Sea, had the Misfortune to lose several Vessels in a Storm; on which he grew so enrag'd against that Element, that he order'd it to be beaten with three hundred Stripes, and great Chains to be thrown into it, as to make it his Slave: So egregious is frequently the Folly of Passion. *Ibid.*

3. *Alexander the Great* having lost his Horse *Bucephalus* in the Battle against King *Porus*, seem'd little less concern'd than he would have been for the Slaughter of a whole Army, and order'd a great City to be built on the Place where his Corpse was interr'd, which he call'd, after his Name, *Bucephalus*. Plut. in the *Life of Alexander*.

4. A Woman, call'd *Accon*, grew foolish thro' Extremity of Grief to see the Wrinkles in her Face. *Inigné in his Dictionary*.

5. *Denis*, Tyrant of *Syracuse*, being inform'd that two young Men of the City, drinking together, had utter'd some opprobrious Speeches of him, sent to invite them to Supper with him: And perceiving that one of them, as soon as he had drank pretty freely, fell into extravagant Discourses, and the

the other, on the contrary, was very reserv'd ; he pardon'd the first, but order'd the other to be put to Death, as judging him an Enemy in his Heart. *Plut. in his notable Sayings.*

F O R T U N E.

1. Fortune changes often, according to the Diversity of Time and Place : Some are extremely happy in their Youth, and miserable when old ; others see no good Days till Age comes upon them. The same Schemes, laid by different Persons, have often vastly different Effects ; what is the utter Ruin of one Man, shall make another great : Even the same Person shall, in one Country, render himself famous by those Measures, which turn'd to his Disgrace in another. *Hannibal* was unsurmountable while he remain'd in *Italy*, but at his Return to *Carthage* his good Genius forsook him.

2. The Cradle of *Porphyrius* promis'd him a far different Sepulchre from that in which he was interr'd. At his Birth the People ran in Crowds to the Altars, thanking the Gods ; the Element echo'd with Shouts, and nothing was to be seen but Rejoicings : Yet did he die under the most cruel Torments of Mind and Body ; his
Name

Name was loaded with Infamy, and his Corpse scarce allow'd Funeral Rites.

3. Among the Ancients, none, so much as the *Romans*, paid Honour to *Fortune*; They look'd on her as the Nurse, the Patroness, and sole Defender of the City of *Rome*: They erected several Temples to her, under different Names, and worshipp'd her as a Goddess more powerful than *Virtue*.

4. *Theophrastus* says, that *Fortune* takes Pleasure in giving Felicity where it is least expected; the same in taking it away.

5. *Porcenia* found an End of his Miseries in this World on a Dung-hill, where *Job* found the Re-establishment of his Happiness.

6. *Demetrius*, the *Phalerian*, having read, in one of the Tragedies of *Euripides*, that the good Fortune of this World is never so fix'd, but that an Hour might destroy it; said, *This is a wise Consideration; yet it had been much better, if, instead of an Hour, he had said a Minute.*

7. That generous Roman, *Paulus Emilius*, having experienc'd the Frowns and Smiles of this blind, deceitful, and inconstant Goddess, said, that *all the Divinities had not half her Power.* Plut. in his Life.

8. The Father of *Alexander* knew better than to set his Heart on the Favours of *Fortune*,

tune, tho' she seem'd to shower upon him all the Blessings in her Power to bestow: For in one Day he receiv'd News of three the greatest Felicities that could arrive to a Man. The first was, that his Horse had gained the Prize at the *Olympick Games*: The second, that his Lieutenant *Parmenio* had totally defeated the great Army of the *Illyrians*: And Thirdly, that his Queen *Olimpia* was deliver'd of a Son. On which he held up his Hands to Heaven and said, *Oh Fortune! send me some Adversity inferior to thy Blessings.* Judging well that after so much Good, it was the Nature of that Goddess to inflict Ill, therefore beg'd it might be moderate. *Fulgos. l. 7. c. 2.*

9. What more testifies the Instability of Fortune than the History of *Bajazet*, who, after the Conquest of so many Nations, ended his Life by dashing out his Brains in an Iron Cage in which he was kept for the Sport of his too little generous Vanquisher. *Calcondile. l. 6.*

10. *Valerian* ended his Days in Prison, where he had been put by *Sapor*, King of *Parthia*, who had many Times mounted his Horse on the Neck of that miserable Emperor.

11. *Eumenes*, a *Thracian*, and the Son of a poor Carter, arriv'd to be one of the Captains of *Alexander* the Great, and after his

E

Death

Death a powerful Monarch, maintaining a long War with *Antigonus* King of *Macedonia*, but being vanquish'd at last and taken Prisoner, died of Hunger. *Plut. in his Life.*

12. *Pertinax*, from a private Centinel, rais'd himself to the Degree of a General, and was afterwards made Emperor. But before he had reigned the Space of two Months was killed by his own Guards.

13. *Aurelian*, the Son of a Peasant, by Degrees raised himself to the imperial Dignity.

14. The Emperor *Probus* was the Son of a Gardiner. *Maximian*, of a Locksmith.

15. *Justin*, for his Virtue, firnam'd the Great, from a Driver of Hogs in *Thrace*, became Emperor of *Rome*.

16. *Gregory* the Seventeenth, from a poor Monk was elevated to the Papal Chair; and the Emperor *Henry* the Fourth was reduced by his Wars to such Extremity of Misery, that he went to demand his Pardon, and to throw himself at his Feet; but before this unhappy Monarch could be admitted to his Presence, he attended three whole Days fasting and barefoot at the Gates of his Palace. *Baron. Ann. 107.*

17. *Hannibal*, that renown'd Enemy of the *Romans*, after an infinite Number of great Victories over them, was constrained to fly, and seek the Protection of Foreign Princes:

Princes : After long wandering from Kingdom to Kingdom, he grew old in the Court of *Bitthynia*. But *Titus Flaminius*, Ambassador from the *Romans* to that King, demanded he should be put to Death ; saying, That while he lived, he would be a continual Fire to prey on the Roman Glory. That great Commander being appriz'd of this Demand, and not greatly depending on the Sincerity of the King of *Bitthynia*, swallowed Poison, which he always kept about him, to prevent him in any Extremity from falling into the Hands of his Enemies ; saying, as he took the Cup, *Fortune I thus defy thy Power. Plut. in his Life.*

18. *Julius Cæsar* gave a great Proof of his Dependance on Fortune, when he put out to Sea in a little Frigate, tho' the Storm was so violent, that the Pilot told him he doubted if he could weigh Anchor. *Fear nothing, my Friend*, said he, *Thou carriest Cæsar and his Fortune.* Plut. in his Life.

19. *Augustus Cæsar*, the Successor of *Julius*, sending his Son to the War, wished that he might be as valiant as *Scipio*, as beloved as *Pompey*, and as fortunate as himself.

20. *Sylla*, having attain'd the Sovereign Authority, committed himself and all his Actions to the Direction of *Fortune* ; he said he was the Son of that Goddess, and it was not in the Power of any Thing liv-

ing to do him a Prejudice: It seem'd indeed that he was her particular Favourite, for having voluntarily resign'd the Dictatorship, after having committed a thousand Cruelties, he passed the Remainder of his Days in the utmost Assurance and Repose; passing thro' *Italy* as a private Man without any Guard, and in the midst of those whom he had treated with the utmost Barbarity and Injustice. *Plut. in his Life.*

21. *Mahomet* the First was descended from the most mean and vile among the People, but enrich'd by marrying his Mistress; and taking the Advantage of a Rebellion against the Emperor *Heraclius*, he put himself at their Head, where favour'd by Fortune, he took *Damas*, pillag'd *Egypt*, and in fine subjugated all *Arabia*, defeated the *Persians*, and made himself recorded for King and Prophet. *Ful. l. 6. c. 10.*

22. *Denis*, succeeded his Father *Denis* the Tyrant, and by Hereditary Right possessed the Dominions of *Syracuse* and *Sicily*, but by a Reverse of Fortune he became so poor, that he was constrain'd to teach in a School for his Subsistence. *Val. Max. l. 6. c. 12.*

F A I T H.

1. The great and illustrious Persons of Antiquity, thought no Virtue more commendable than a strict Observance of their Word;

Word ; they looked on it as the first Foundation of Justice, the Bond of Amity, and the chief Support of Society.

2. There is nothing in which a wise Man is more distinguish'd from a Fool, than by his Promises. The Indiscreet make them lightly, and as often as they are demanded ; the Man of Judgment consults within himself before he enters into any Engagement. The one forgets immediately what he has said ; the other, having once made you depend, will never revolt, what Loss or Detriment soever it may happen to be to him.

3. *Attilius Regulus*, a noble Roman, being taken Prisoner in the *Carthaginian* War, and sent to *Rome*, on his Word of Honour to return, in order to treat of Peace, and Exchange of Prisoners ; being arrived, he told the *Senate*, that it was not for the Interest of the Republick to accord to the Demands of the *Carthaginians* ; which being reported at his Return, he was put to a cruel Death, tho' no more than he expected, and made Choice of, rather than break the Faith given to 'em, by not restoring them their Prisoner. *Cicero. l. 3.*

4. *Augustus* having published by Sound of Trumpet, that he would give five and twenty thousand Crowns to any Person that should take *Crocolas*, chief of the Rebels in *Spain*, and bring him before him. He

came himself, and boldly demanded the Sum promis'd. The Emperor immediately paid the Money, and gave him his Pardon, that it might not be said he took away his Life to frustrate him of the Reward.

5. *Demaratus*, King of *Sparta*, being in *Persia* with the King, found him one Day deliberating what Death he should inflict on a great *Persian* Lord who had rebell'd against him, but on Promise of Pardon had now repented, laid down his Arms, and return'd to his former Obedience; but the virtuous *Lacedemonian* dissuaded him from such an Act of Cruelty, telling him, it would be shameful not to have known how to punish him as a Rebel, and destroy him when become a Friend.

6. *Cato*, being at War with the *Spaniards*, found himself in great Danger of being defeated by the Number of his Enemies, and having no Means of Succour but by the *Celtiberians*, who demanded two hundred Talents; he engaged to pay it them, great as the Sum was, but with this Proviso, that it should not be 'till after the Battle; saying to those who had remonstrated to him that the Demand was too exorbitant, that if they conquer'd, they would be able to pay at the Expence of their Enemies; and if they were conquer'd, there would be neither Creditor nor Debtor. See *Promise*.

F R A T E R N I T Y.

1. *Apolonida*, Mother of *Eumenes*, and three other warlike Men, reputed herself extremely happy, and gave Thanks to the Gods; not, said she, for my great Riches, nor for my Principality, but for being the Mother of three Sons who have no other Emulation among them, than who shall be the best Subject, and sincerest Friend of his elder Brother. So much in those Days was natural Affection held in Estimation, and Virtue reputed above Wealth, or all other temporary Felicities. *Plut. in his Treatise of fraternal Love.*

2. *Ariamenes*, eldest Son of *Darius*, King of *Persia*, claimed the Crown after his Father's Death, as his Right by Birth; and *Xerxes*, the Younger, pretended it belong'd to him, as being born after his Father was King, which the other was not; and also because his Mother was *Atossa*, Daughter of *Cyrus* the Great. Each of these Brothers form'd Leagues, and had their particular Parties among the *Persian* Lords, but a perfect Amity still reigning between them, neither was inclinable to vindicate his Pretension by the Sword, and therefore mutually agreed to stand to the Decision of a Majority of Voices.

Ariamenes, who had been all the Time of this Difference in *Media*, left it and came to *Persia*, accompanied only by his ordinary Train; where he found his Brother had taken upon him both the Name and Authority of King. *Xerxes* no sooner heard of his Arrival, than he went to meet him, and tenderly embracing him, said to this Effect: *Tho' I have assum'd our Father's Title and Power in your Absence, it has been only to prevent those Disorders which Anarchy occasions in a Nation; and am far from looking on myself in Reality a Monarch, 'till I am confirmed so by the Votes of the People; which if I am, depend on sharing in my Power; or if it happens on the contrary, that the Decision shall be in your Favour, it shall be my Study to prove myself the most loyal of your Subjects.* To this obliging Speech, *Ariamenes* made Answer in this Manner: *To avoid the Disreputation, said he, of receding from what I look on to be my Right, is all could have compell'd me to have opposed my Brother; therefore, which way soever it prove, shall shew either as a King or Servant, Xerxes's Interest my own.* In a short Time after the Trial came on, and not only the Majority of the People, but also *Artabonus*, Uncle to the Princes, gave it in Favour of the Elder; on which *Xerxes* fell at his Feet, in Token of Submission: The new made Monarch

rais'd

rais'd him, made him sit by him, and conferr'd on him such Honours as testify'd the Confidence he repos'd in him: Nor did the other come short of what he had promis'd, regarding nothing so much as the Glory of his King and Brother; and, after a thousand Services, dy'd fighting valiantly for him in the Battle of *Salamine*. *Plut.* in his Treatise of Fraternal Love.

3. *Atbenodorus* the *Grecian* having a Brother call'd *Zenom*, who for some great Crime was adjudg'd to have all his Estate confiscated, divided all he had in the World, and gave him an equal Share. *Ibid.*

4. A *Persian* being ask'd, that if his Brother or Son were condemn'd to die, which he would chuse to save; made Answer, *My Brother.* For, said he, *I may have more Sons; but my Father and Mother being dead, I can have no more Brothers.* *Erasmus*, l. 6. *Aph.*

5. *Scilutus* having fourscore Sons, desir'd nothing so much as to bring them up in the Love of each other: And to shew how invincible such a Concord would make them, he gave to each a Bundle of Javelins, bidding them try if they could break them; which being an Impossibility, he untty'd them, in the Presence of the young Men, and broke them, one after another, with all the Ease imaginable: *Behold*, said he, *your Strength, while link'd together in the Bonds of Amity;*

but how weak you would be when separated in your Interests. Ibid.

6. *Antiochus*, furnam'd *The Holy*, making War on his eldest Brother for Part of the Kingdom of *Macedonia*, testify'd, that his Ambition had not wholly extinguish'd his fraternal Affection: For *Seleucus* having lost the Battle, and was reported to be himself among the Number of the Slain, *Antiochus* put on Mourning, shut himself up in his Palace, and bewail'd his suppos'd Death with an unfeign'd Grief; but hearing, some Time after, that he was living, and coming toward him with a great Army, he order'd publick Thanksgiving to the Gods, and all other Tokens of the most perfect Rejoicing. *Plut. in Reg. Apoph.*

G O D.

1. The Divine Being can never be otherwise than himself, always infinite, incomprehensible, merciful, and good. He gives us Reason not only to enable us to defend ourselves from human Ills, but also to guide us to the Way of attaining everlasting Felicity; and who follows not its Dictates, is the sole Author of his own Perdition.

2. Not to acknowledge a Supreme Being Author of all Things, is the most gross and stupid Error. Tho' he is invisible, our Eyes

see nothing but what are Testimonies of him: He shews himself to Mankind in all his Works; the Heavens recount his Glory, and the Firmament declares his mighty Power. The Poet *Claudian* debating within himself if the Affairs below were influenced by a superior Power, confess'd that the admirable Coherence he perceiv'd in all Things, the Obedience of the Sea, the Revolution of the Seasons, and the Separation of Night and Day, must be under the Direction of a supreme Mover, who establish'd all Things in that exact Harmony, who gave Light to the Sun, set Bounds to the Sea, and planted the Earth in the Middle of the Universe.

3. God is Truth; he cannot falsify himself: And for this Reason *Amasis* overthrew the Oracle which had declar'd him innocent of a Crime he had committed, and paid divine Honours to that which had discover'd what he had done. *Herodotus*, l. 2.

4. *Thales* being ask'd if God had Knowledge of our Actions, answer'd, *Yes, and also of our Thoughts*, to deter Men from entertaining any corrupt Sentiments. *Val. Max.* l. 7. c. 2.

G I F T S.

1. *Artaxerxes*, King of *Persia*, us'd frequently to say, that it was the Proof of a

magnanimous Heart to receive small Presents with one Hand, and give large ones with the other. *Plut. in the notable Sayings of Kings.*

2. *Lycurgus* being ask'd why he had ordain'd, that they should offer up to the Gods only Presents of small Value; made Answer, That the People might be able to bring their Oblations more often, and never cease to do them Honour. *Plut. in the Life of Lycurgus.*

G O L D.

1. *Xerxes* said to one of his Captains, *Gold will vanquish, where my Arms want Force.*

2. They say the Power of *Love* is absolute; but if that God wounded the Hearts of his Votaries only with golden Arrows, the Hurts would soon be cur'd.

3. *Seneca* said, that Gold was the Conqueror of Women, and consequently of all the Powers of the Earth; since there is nothing in Nature out of the Dominion of that Sex.

4. *Polimenes* the *Macedonian* not being able to engage his Mistress's Affections, went one Day to visit her in a Masque of Gold, which she immediately became enamour'd of, and suffer'd him to enjoy her without knowing who he was.

5. *Zeno-*

5. *Zenocrates* said, a Key of Gold could open all Locks. *Horace* calls it the all-puissant Metal of the Earth.

6. Gold makes the *Coward* be thought *valiant*, the *Fool* a *wise Man*, the *Vicious* seem *virtuous*; in a Word, there is no good Quality wanting where there is that of being rich.

7. *Cræsus* made Answer to the Ambassadors of *Cyrus*, when they remonstrated to him the infinite Number of Troops their Master was bringing to invade his Territories; *If the Number of his Men*, said he, *be infinite, my Treasures are so too; and I doubt not but they will prove the most successful Warriors.*

8. *Numius*, a Captain, sold his Country, and his Parents, for a Sum of Gold.

9. *Samiris* falsify'd his Faith, and betray'd his Country, for a gold Chain, presented him by *Cyrus*.

10. *Cymon* the *Athenian*, General of the *Persian* Army against the *Lacedemonians*, complain'd that his Master's Affairs went wrong, tho' he had more Troops, and better disciplin'd Men in the Field, than his Enemies; the Reason of which he alledg'd was this, that the Money being in the Distribution of several Persons, each strove to oppress the other to enhance his own Integrity, and by this means the Soldiers were defrauded of their Due, and consequently fought but on

on Compulsion: He therefore intreated the King to permit him to take the Charge of the Money wholly into his own Hands, which being granted, he soon gain'd an entire Victory over the *Lacedemonians*.

II. *Marcus Cato*, after having three Times triumph'd in *Rome*, was visited by Ambassadors from the *Samnites*, who found him eating Radishes: Their Business was to present him, in the Name of their Commonwealth, with a great Sum of Gold, which, as soon as he had look'd on, he return'd to the Hand that gave it, saying, that he who could content himself with such a Supper, wanted neither Gold nor Silver; and that he thought it more honourable to command those who had Gold, than to possess it. *Plut. in his Life.*

HABITS.

1. That great Monarch *Augustus Cæsar* never wore any other Habits than what were made by his Wife and Daughter, and very grave and plain.

2. *Agésilas*, King of *Lacedemonia*, never chang'd the Manner of his Habit, nor had more than one for the *Summer*, and another for the *Winter*.

3. The noble *Epaminondas*, Captain-general of the *Thebans*, contented himself with one Garment a Year. *Ælian. l. 5. Var. Hist.*

4. The

4. The *Phrygians* having invented Habits embroider'd with Gold, and various Colours imitating Flowers, Birds, and Beasts, very gorgeous to the Eye; *Thamar*, the Sister of *Absalom*, being dress'd in one of them, was violated by her Brother *Ammon*. Kings, l. 2. c. 6.

5. *Denis*, Tyrant of *Syracuse*, sending very rich and gay Robes to the Daughters of *Lysander*, the prudent Father would not receive them; saying, that such Embellishments of the *Body* serv'd only to deform the *Mind*. *Plut.* in the Life of *Lysander*.

HATRED.

1. Indignities, Injuries, and Hatred, are the Things which strongly animate Men one against the other. *They would put you all to the Sword, they condemn you, hate you*, said *Hannibal* to his People irritating them against the *Romans*; *they are a Nation arrogant and cruel, a Nation who, without Reason, would govern all others: They would give Laws, make the War and Peace of the whole Universe depend on them alone; they would prescribe Limits, observe none themselves; and have nothing done without their Permission, while they forbid any to meddle in their Affairs.*

2. The Virtue, Courage, and Conduct of a General avails but little, if his Soldiers
obey

obey him with Regret. The Dictator *Lucius Papirius* had all the Qualities of a great Commander, yet, wanting the Love of his Troops, found it hard to acquire a compleat Victory; and when he did, yet harder to obtain the just Applause of it. Those who ought to have contributed to it, by their Hatred of his Worth, detracting from it, or casting Aspersions on it.

3. *Cyneus Locrien* assisted at the Funeral of his Wife, the Day he was marry'd to her; she having dy'd with the excessive Grief she conceiv'd at being forc'd to espouse a Man she hated.

4. *Arcina*, a Woman of *Macedonia*, after having obey'd her Father in giving her Hand to *Ptolius*, a Man she extremely hated, poison'd herself at the Wedding-dinner.

5. *Eumenia* did the same, being compell'd to marry *Lucilius*, a rich Man of *Athens*, whom she hated.

6. Some of the familiar Friends of *Denis*, Tyrant of *Syracuse*, reproving him for having advanc'd to very great Dignities a Person of an ill Character, and who was generally spoken ill of by the People; answer'd in this Manner: *I should be glad, said he, to find in Syracuse a Man more hated than myself.* *Plut.* in his Life.

HISTORY.

HISTORY.

I. History is the most ample Theatre that one can possibly imagine: It is the Exchange where every Man may find what he has need of. We see Shipwrecks without Fright, Wars without Danger, the Customs, Government, and Manners, of the different Nations, without the Fatigue or Expence of Travel: We can examine into their Beginnings, their Progress, and their Ends; and to what Causes the aggrandizing or the Ruin of Monarchies was owing. History is the Treasury of Things past, the Patron of those to come, the true Picture of Mankind, the Proof of our Deeds, and, according to *Cicero*, the Testimony of Time, the Light of Truth, the Life of Memory, and the Messenger of Antiquity; by which one sees at once, and without any Trouble, what thousands of Men have been Witnesses of with the Loss of their Lives and Fortunes. It makes us wise by shewing us the Mistakes of others, and excites us to Virtue by the Example of those who have done well.

HOMICIDE.

I. *Marcus Cato* depriv'd *Lucius Quintus* of the Dignity of Senator, for having order'd a Criminal to be put to Death in his Presence,
to

to please a Favourite he had, who took Pleasure to behold the last Gasps of his Fellow Creatures. *Plut. in the Life of Marcus Cato.*

2. *Leptines*, the Brother of *Denis*, Tyrant of *Syracuse*, endeavouring to give him a Description of *Sicily*, took a Halbert from one of the Guards, and drew the Form of that Kingdom with it on the Ground; at which *Denis* was so enrag'd, that he severely check'd his Brother, and made the Soldier, who had resign'd his Halbert, be put to Death. *Plut. in his Life.*

H O N O U R.

1. The ancient *Romans* having erected two Temples, the one dedicated to *Virtue*, and the other to *Honour*, join'd the Passage from one to the other in such a Manner, that none could enter that of *Honour* without passing thro' that of *Virtue*. *Aug. de Civ. Dei, l. c. 12.*

2. *Julius Cæsar* in his Youth happening to see a Statue of *Alexander the Great*, which seem'd to have been made for him when he was about the Age of Twenty-four, fell weeping bitterly, and said, *How miserable am I, to have done nothing worthy of Memory, and this Prince, even at so few Years, merited to have his Figure perpetuated.* *Plut. in his Life.*

3. *Pompey*

3. *Pompey the Great*, after having vanquish'd *Tygranes*, King of *Pontus*, and taken him Prisoner, chose rather to restore him to his Dignity, and make him a Friend and Ally of the *Romans*, than to carry him to them in Triumph; saying, that *the Glory of an Age was more valuable than that of a Day*.

4. Numerous are the Examples of illustrious Persons who prefer their Honours to their Lives, or having lost it, like the chaste *Lucrece*, refuse to survive it a Moment.

5. *Aminthea*, a Lady of *Macedonia*, having been catch'd in Adultery, refus'd her proffer'd Pardon, and chose to wash away her Guilt and Shame in Death.

6. *Scipio* was so jealous of his Honour, that knowing the Time was almost expir'd that he should command the *Roman* Troops against *Carthage*, he chose to make Peace, rather than to besiege the City; fearing his successor would enjoy the Glory of completing what he should *but begin*.

7. *Marcus Cato* being accustom'd to deride those who took Pains to adorn the Statues of Heroes, told them, it look'd as if they delighted more in honouring the Marble, than the Virtues of those Persons it represented.
but. in his Life.

HUMILITY.

1. *Parnesis*, the Favourite of *Cyrus*, being but the Son of a Labourer, wore always a Medal about his Neck, in which were these Words written, *See thyself in thy Cradle, if thou wouldst know thyself*; to the End, that the Marks of his Birth being always before his Eyes, he might not so readily fall into that insupportable Vanity to which sudden great Fortunes are incident.

2. *Pelonidas*, King of the *Locrians*, wore also about his Neck a little silk Bag, which contain'd some of the Ashes of his Predecessor, that he might remember his End and not be puff'd with Pride on his present Situation.

3. *Armenia*, a beautiful young Woman of *Macedonia*, powder'd her Hair with the Ashes of dead Bodies, to remind her of the Necessity there was to die.

4. *Philip*, King of *Macedon*, made one of his Pages wake him every Morning with the Salutation, *Remember, Oh King, thou art but a Man, and must surely die.* *Ælian.* l. 8. Var. Hist.

5. *Agathocles* being the Son of a Potter would be serv'd at his Table only in earthen Vessels. to prevent his forgetting the Meanness of his Extraction amidst his present Glories. *Cælius Rhod.* l. 24. c. 4.

6. *Ulp*

6. *Ulpianus* had a Peacock for his Arms, with these Words, *I contemplate my Misery*. That Bird, however glorious in the Colours of his Feathers, being asham'd of his Feet.

7. *Theonodorus*, a Shepherd by *Birth*, but great General by *Fortune*, had a Crook in his Arms, to maintain the Remembrance of his first Condition, among the Honours to which he was rais'd.

8. *Homelius* being exalted to Royalty, would not change the Name which had been given him when in Slavery, that he might never forget the Misfortunes he had pass'd through, and which no human State, be it ever so great at one Time, may not at another fall into.

9. *Philip* of *Macedon* happening to fall one time as he was walking, said, when he perceived the Impression of his Body on the earth, *Oh Hercules! how small a Space of Ground must one Day contain us; yet, nevertheless, we cannot help aspiring after the Possession of the whole World.* *Plut.* in his Life.

HYPOCRISY.

1. To pretend to be the Reverse of what one is, is *Hypocrisy*, and justly renders one odious to Men, and abhorr'd by God.

2. A Republick having sent to the *Lacedaemonians* an old Man, in Quality of Ambassador,

Ulpianus

fador, he was desirous to appear younger than he was, and to that End dy'd his grey Hairs black; which King *Archidamus* perceiving, said to his Subjects, *It would be a great Argument of great Weakness in us to give Credit to what this Man says, who can easily disguise by fair Speeches the ill Designs of his Masters, when he can change the Colour of his own Hair.* Ælian. l. 7. Var. Hist.

3. Diffimulation or Hypocrisy in Religion is the worst of all; it is not only directly contrary to that Openness of Heart which ought to be the *Characteristick* of a worthy Man, but also to what we are taught by the *Evangelist*, who bids us confess our Faith before the World, and rather die than recede from it.

H O P E.

1. *Alexander the Great* being chose, by the States of all Greece, their Captain-General in the War against *Persia*, made it his Business to inform himself of the Condition of those who were to accompany him; and having known it, divided his Kingdom of *Macedonia* among them; giving to one a City, to another a Town, to others Villages; which *Parmenio*, his Lieutenant, perceiving, asked him what he reserv'd for himself: *Hope*, answered he. *Plut. in his Life.*

2. *Wenceslaus*

2. *Wenceslaus*, King of *Hungary*, being chased from his Dominions by his rebellious Subjects, used frequently to say, *the Hope that I had in Men, hinder'd my Hope in God; but now I depend on him alone, I doubt not but I shall still overcome.* As he believ'd, so it happen'd, for he was in a short Time restored to his States.

3. *Pyrrhus*, King of *Epire*, was compar'd by *Antigonus*, King of *Macedon*, to a Player with Dice fortunate, but incapable of knowing how to use his lucky Chance; because having won, he took no Care to preserve; still desiring what he had not, and losing by Negligence what he was in Possession of; always expecting, always hoping, and yet always suffering himself to be defeated, 'till he happen'd to be killed by a Tile, which a Woman threw upon his Head. *Plut. in his Life.*

J E A L O U S Y.

1. Jealousy is the Child of Love, but when it grows too strong is the most tormenting, as well as the most violent Fury of the Mind; no Passion is more brutal, or more criminal, when it once gains Empire over the Soul, it kindles a Fire which can hardly be extinguish'd but by Blood.

2. *Caricleas*, the *Macedonian*, was so unreasonably jealous of his Wife *Mucina*, that

he could not endure the Sun should behold her, and therefore confin'd her in dark Prison, where not the least Glimpse of Day could enter.

3. *Cirrus*, that great General of the *Thians*, took his Wife always with him to the Wars, exposing her to all the Dangers and Inconveniencies of that Life, rather than to the Sollicitations her Beauty might bring upon her at Home in his Absence.

4. *Menander*, the Philosopher, conscious of his jealous Disposition, married the most deformed Woman he could find; yet was not that Defence enough from this poisonous Passion, he was forever uneasy, forever suspicious.

5. Nor is it *Men* alone that are subject to the Distractions of this Passion, *Women* are also touch'd with it, and in a more dangerous Degree. The wild Boar pursued by Dogs, the Lion rous'd from his Sleep, the Tygress robb'd of her Young, are not more terrible than a Woman injur'd in her Love.

6. *Ariadne*, transported with this Fury, rais'd a Faction against her Husband, the Emperor *Zenon*, by whom being overcome, nothing less than burying him alive could content her implacable Revenge.

7. *Thucydido* always follow'd *Lelianus* her Husband wherever he went, habited like a Man.

8. *Semiramis*

JEALOUSY.

97

8. *Semiramis*, Queen of *Egypt*, had Recourse to Magic Art, for discovering the Amours of *Torpasse* her Husband.

9. The chaste *Hermilla* kill'd herself, having found *Heriolanus* her Husband with a Courtezan.

10. The Cares and Diligence of Jealousy are the most useless of any; Love has Stratagems which can deceive the most penetrating Eyes.

11. *Polybeus*, the Lieutenant of *Scipio Africanus*, poisoned his Wife *Sartia*, to cure her of Jealousy; and on a second Marriage, finding he was touch'd with that Passion, apply'd the Remedy to himself.

IGNORANCE.

1. *Terence* says, that the Earth produces nothing worse than an ignorant Man, who as much a Statue, or an insensible Log of Wood as he seems, is capable of being fashion'd into the most dangerous Tool. Another great Author proves, that he differs but little from the *brute* Creation, nothing being so rash as Ignorance.

2. It could be only Ignorance that made *Caligula* and *Domitian* assume the Name of Gods, and in compelling the Populace to adore them as such, were at the Expence of more than a hundred thousand Lives.

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3. In

3. In the Time of *Otho* the First, there fell a Stone from Heaven, which astonished all *Germany*; and was look'd on by him as an Omen of such ill Portent, that it made him give over all Thoughts of an Enterprize he had form'd, which would have been greatly for the Good of his Country. If he had known this had happen'd thro' a natural Cause, as *Aristotle* justly observes, his *Fear* had not prevailed above his *Faith*.

4. *Alexander* the Great gave a large Sum of Money to *Cherillus*, an ignorant Poet, that he might write no more.

5. *Homer*, meeting some Fishermen on the Bank of a River, was desired by them to explain this Ridde: *That which we have not taken we have, and that which we have taken we have not*; which not being able to answer according to their Expectation, he died with Regret. *Val. Max. l. 9. c. 12.*

I M A G E S.

Numa forbid the *Roman* People from worshipping God under any known Form. All Images therefore, or Pictures of him were, at that Time, entirely abolished in *Rome*: He beautify'd and adorn'd the Temples, but without any Figure; saying, it was Sacrilege to endeavour to represent cœlestial Objects by terrestrial; and that it was impossible

possible to have any Knowledge of the Divinity, but by the Eyes of the Soul. *Paul. in his Life.*

IMAGINATION.

1. Imagination is a Ray of Divinity, the Senses contribute nothing to its Operation; it does all, has all within itself, nor can even Reason either add to, or diminish its Power.

2. There are secret Wonders which the Imagination conveys to us in waking Musings, or in nightly Dreams: It is by the Ideas of the Mind that Terrors haunt the cruel and blood thirsty Man, and frequently compel him to reveal what he most dreads the Punishment for, when known.

3. *Perpexilius*, a *Persian*, tho' in perfect Health, imagined himself dying his whole Life, 'till after wasting many Years in that melancholy State, Death indeed overtook him without the least Symptoms of any bodily Indisposition.

4. *Zeuxis*, a famous Painter, hung the Picture of his Mistress at his Bed-side, that his Mind might retain the Idea of her while his Senses slept, and he might be continually with her.

5. *Thales*, the *Cinick*, having dream'd he was proclaimed Emperor, and that his Throne was erected on the Heads of all his

100 IMAGINATION.

Enemies; the Idea remain'd so strong within him after he awoke, that he cried out with a loud Voice, that he had no more Foes in the World, and that his Miseries were ended since the Gods had presented him with a Crown.

6. The Force of Imagination was greatly proved in *Sophocles*, who having dream'd he should die in three Days, did so, without Feeling, or indeed being possesst of any corporeal Disease.

7. *Philomenes*, a *Grecian*, having dream'd he was become a Fool, it made such an Impression on his Mind, that he could not forbear practising the Follies he imagined himself predestinated to be guilty of, and became a Fool in Reality.

8. *Midas*, King of *Phrygia*, being troubled at some Dreams, fell into Despair, and laid violent Hands on his own Life.

9. *Semiramis*, Queen of *Ethiopia*, had all the Windows of her Palace darkened, that she might the better entertain herself with amorous Imaginations.

INCONSTANCY.

1. The constant Man, said *Theophrastus*, is not a Child of Nature, because all Things she begets are subject to Change.

2. *Cleobulus*

2. *Cleobulus* asserts, that the different Partitions of the Heart, were made to shew the Diversity of Thoughts and Resolutions, which are formed therein.

3. *Sextus*, the Philosopher, gave the love of Change as a Maxim to his Disciples, that they might never cease to search, 'till they arrived at Perfection.

4. *Thenodorus* was of the same Opinion, saying, that we should change eternally 'till we had found the best. But this is a Rule which ought to be follow'd but on particular Occasions, for it is much more often a Vice than Virtue; and however natural, is among the Imperfections of Nature, and as much as any Thing should inspire us with a Contempt of ourselves, since the nearer we are to *Immutability*, the nearer we are to *Immortality*, and partake more of the Divine Essence.

INDISCRETION.

1. The Indiscretion of that great Captain *Marcellus*, not only cost his own Life and Thousands of his Army, but also endangered his Collegue, and the whole Republick of *Rome*. For prompted by the Dictates only of his rash Courage, he attempted to fall on the Camp of *Hannibal*, without having examined what Ambush might be plac'd

between them; but met with so vigorous an Opposition, from some of the best Troops which that General had planted behind the Covert of a Wood, that they were kept in Play, 'till by a Signal given the whole Body of the *Carthaginian* Forces pour'd upon them, and put them all to the Rout. *Plut. in the Life of Pelopidas.*

2. The Consul *Furias* was served in much the same Manner, for attacking too rashly some few Troops, which out of Policy seem'd scatter'd; he divid'd his own Army to pursue them, who flying a small Space, turned on the sudden, and were back'd by Reinforcements which he thought not of, and was driven by them back to his Camp, and encompass'd in such a Fashion, that the *Romans* never found themselves in greater Distress. *Ibid.*

3. *Hannibal* returning from *Calabria*, by Sea to *Africk*, arriv'd at a Port of *Sicily*, where asking his Pilot what Land they descri'd, he told him *Sicily*; but *Hannibal* imagin'd he deceiv'd him, and in the Heat of his Passion, slew him. When inform'd of his Error, he was so troubled at it, that he order'd a Statue of the Pilot to be set up on the Border of the Sea, as a Monument of his own Baseness. *Val. Max.*

l. 9. c. 8.

INFIDELITY.

1. Of all Kinds of Infidelity, none is so vile as deceiving the Trust of the Dead, yet when Interest excites, what is more common: Those whom *Alexander* the Great had put the greatest Confidence in, no sooner heard of his Death, than from Governors of Provinces they made themselves Kings, without the least Regard to his Will, or the Infant Prince he left behind him. *Plut. in the Life of Eumenes.*

2. *Richard*, the Brother of *Edward* the Fourth, King of *England*, instead of being the Governor of his young Nephew, became his Murtherer, and usurp'd to himself the Title and Power of Sovereign. *Baker's Chronicle.*

3. *Joannes Contacusemus*, Tutor to the Son of *Andronicus*, Emperor of *Greece*, betray'd his Charge to the Cruelty of an implacable Enemy, for a large Sum of Gold. *Onuph. Ann. 1332.*

4. Almost as treacherous was *Odo*, Count of *Paris*, and Regent of the Kingdom of *France* during the Minority of *Charles* the Fifth.

5. *Stilicon*, Governor of the Occidental Empire, was very near having betray'd to Ruin *Adrianus* and *Honorius*, the Sons of *Theodosius*. *Turcell. Ann. 195.*

INGRATITUDE.

1. Among the many excellent Laws that *Draco* established in *Athens* was, the Punishment of Ingratitude with Death.

2. *Alexander* the Great was the most liberal Prince of his Time; *Julius Cæsar* the most forgiving, yet would the one never give any Thing to an ungrateful Person, nor the other pardon him if at any Time found guilty.

3. *Pyrrhus* regretted beyond Measure the Death of one who had been his faithful Friend; not, said he, but *I have Philosophy enough to enable me to support the News of what is common to all who are of human Nature, but I am griev'd to the Soul to think I have no longer the Power of retaliating the good Offices I have received from him.*

4. The same *Pyrrhus* being advertised by the *Romans* of some Treason practis'd against him; as a Gratification for that Intelligence, return'd them a great Number of Prisoners without Ransom. *Plut. in his Life.*

4. *Cicericus*, who had been Secretary to the great *Scipio*, finding the Son of that deceased Hero was Competitor with him for the Prætorship, was so fearful of appearing ungrateful to the Memory of him to whom he was so much obliged, that he pluck'd off he white Robe worn by those who
claim

claim the Magistracy, and became a Solicitor for the young *Scipio*.

7. An *Arabian* by Birth, and by Religion a *Turk*, had yet so much Gratitude, that being General of the Infidels against *Badowin*, King of *Jerusalem*, and having entirely defeated him in a pitch'd Battle, remember'd that Prince had formerly treated handsome, and sent home his Wife, when a Captive; and therefore went in the Night to a little City, where he heard he was fled in private, and conducted him to a Place where he might be in Security, knowing the *Turks* had a Design to go thither and murder him.

8. None had a greater Sense of Gratitude than the old *Romans*: they erected a Statue to *Horatius Cocles* for defending the Bridge; they gave an Inheritance of great Value to *Mutius Scevola*, for having decamp'd *Porcenas*, when he besieged their City; they built a Temple to the Honour of those Women who had appeas'd the Fury of *Coriolanus*; and in fine, left no memorable Action unrewarded.

INJURIES.

1. *Cato* used to maintain, that Injuries were sometimes rather the Effects of good than evil Fortune; because nothing makes

a Man more look into himself, and examine if he deserves them or not.

2. *Demosthenes* said to one that spoke injuriously to him, *I will not combat with thee, for the vanquished in this Fight is nobler than the Vanquisher.*

3. *Plato*, attack'd by Injuries, said to the Person who abused him, *Continue to speak ill of me, since thou hast never learned how to speak well.*

4. *Lysander*, Admiral of the *Lacedemonians*, meeting with a Person who treated him with the most opprobrious Language; go on, said he, *vomit up all the Venom of thy Heart, I would not have thee stop 'till all is clean.*

INJUSTICE.

1. There is nothing more grievous to good Men, than to see Villany supported; and nothing more emboldens the wicked, than the Belief they may persist with Impunity.

2. *Pausanius* kill'd *Philip* of *Macedon*, because he had refused to do him Justice, and raised *Antipater*, his Adversary. *Plut. in the Life of Philip.*

3. *Julius Cæsar* said, a Man ought to be unjust only to gain a Crown; but when that was acquir'd, the very Shadow of it ought to be punished with the utmost Severity.

4. *Julia*

4. *Julia* told *Antonius Caracalla*, that whatever was pleasing to him was lawful, since being become Emperor, it was in him to make Laws, not be subject to 'em.

5. The *Gauls* being asked by the *Romans*, what Right they had over the Country of *Tuscany*; answer'd fairly, that their Right was in the Point of their Swords, and that Strength was above all Things.

6. *Anaxarchus*, to comfort *Alexander* the Great, when he was almost desperate, for the Murder he had committed on the Person of *Clytus*, told him that *Dice* and *Themis*, that is *Justice* and *Equity* were the Supporters of *Jupiter's* Arms, which Emblem, said he, is to shew that all the Prince does is well done.

7. *Demetrius* having received many Petitions from his Subjects, threw 'em all into the Water as he pass'd over the Bridge of a certain River, which made the People conceive so implacable a Hatred to him, that his whole Army forsook him, and going over to *Pyrrhus*, chas'd him from his Dominions without the least Skirmish or Bloodshed.

INNOCENCE.

Heaven never fails to protect the truly Innocent, in the most pressing Necessities;

108 INTELLIGENCE.

in the most imminent Dangers they find an unhop'd, and unforeseen Relief; who could have expected to have seen *Portagiles* re-establish'd on his Throne; or have believ'd *Crassus* would have found the Beginning of his Happiness on the Scaffold intended for his Death? *Herodotus. l. 1.*

INTELLIGENCE.

1. The *Spartans* maintain'd, that it was not Walls, nor Bulwarks, nor Gates that made a City impregnable, but the Virtue of the Men within them; for they were feared by their Neighbours, and rever'd by the whole World without either Fortrefs or Fortification.

2. The *Romans* were never unhappy 'till there grew Divisions among themselves, and were unconquerable when in good Intelligence with each other; which occasioned the Proverb, a *Roman* only could subdue a *Roman*.

JOY.

1. Joy, how pleasing a Passion, however ought not to be much indulged; the wise Man says, he who opens his Soul entirely to Joy, will also open it to Sorrow, and find an ill Effect of his Facility.

2. The

2. Two *Roman* Matrons having heard of the Defeat of the Army at *Thrasimene*, in which they had each of them a Son; one of them going out of the City, to enquire if her's had escap'd in that dreadful Slaughter, met him returning; and throwing herself on his Neck, died in a Transport of Joy. The other being told her Son was among the Number of the Slain, abandon'd herself to an Excess of Grief; but some Time after hearing he was sav'd, the Extreme of one Passion meeting with the other, was fatal to her; and she surviv'd not to behold the Darling of her Soul. *Val. Max.*

l. 9. c. 12.

3. *Sophocles*, the Poet, at an hundred Years old having compos'd the Tragedy of *Oedipus*, died of Joy, that the Judges of *Athens* allowed him to have wrote the best of any who had ever handled that Subject.

4. *Marcus Juventius Tulus*, Consul, Colleague with *Tiberius Gracchus*, as he was sacrificing to the Gods received Letters from the *Roman* Senate, assuring him that he should enter *Rome* in Triumph, and that his Statue should be erected in Memory of his many Victories; which unexpected Honours so transported him, that his Eyes grew dim, his Voice falter'd, and he fell dead in the midst of the Sacrifice.

JUDGES.

JUDGES.

1. A famous Advocate called *Machetas*, pleading a Cause one Day before *Philip* of *Macedon*; the King happened to be drowsy, and not comprehending well what the Advocate had said, gave Sentence against his Client; on which *Machetas* with a loud Voice, cry'd out, that he appeal'd to *Philip*, King of *Macedon*. This not only fully awoke, but also incensed the Monarch, who ask'd him fiercely, why he appeal'd to him who had already past the Doom? *To your waking Sentiments*, Sir, replied he, nothing dismay'd, for when you gave so unjust a Sentence, you were not yourself. *Plut. in his notable Sayings.*

2. The same *Philip* another Time being Judge between two very wicked Men, ordained that one should fly out of *Macedon*, and the other should run after him. *Plut. in the Continuation of his Life.*

3. When *Alexander* sat in Judgment on criminal Causes, he stopped one Ear close with his Hand, to prevent any malicious Asperision of the Accused from entering in, while he was making his Defence. *Plut. in his Life.*

4. *Themistocles* when he was Governor of the City, said to the Poet *Simonides*, who asked something that was not reasonable,

Thou

JUSTICE.

III

Thou wouldst be an ill Poet if thy Lines ran contrary to the Rules of Musick, and I should be as ill a Governor if I granted what was contrary to the Laws. Plut. in his Life.

JUSTICE.

1. Justice was formerly so well administered in *France*, that Strangers have appealed to that Court for the Decision of domestick Affairs. *Frederick* the Second submitted to the Judgment of that King and Parliament, the Differences and Controversies he had with Pope *Innocent* the Fourth.

2. *Archidamus* the *Lacedemonian*, being chose Judge between two of his Friends, after he had brought them both into the Temple of *Diana*, and obliged them to take a solemn Oath before the Altar to stand to his Sentence. *Iordain*, said he, *that neither of you quit this sacred Place, 'till you have first composed your Difference.* Thus were they constrained to make up the Matter between themselves, and *Archidamus* avoided making either of them his Foes, by giving Judgment for the other. *Plut. in his notable Sayings of the Lacedemonians.*

3. *Harpagus* entreated *Philip* of *Macedon*, that his Father being convicted of great Crimes, might pay the Penalty the Law inflicted in private, and be spared the Shame

a publick Sentence; but *Philip* told him it was better for him who committed the Faults to bear the Dishonour of them, than that the King should bear it for him.

4. *Artaxerxes*, furnam'd *Longband*, King of *Persia*, being solicited by his great Chamberlain to grant something contrary to the Laws, and discovering that he had made this Request on the Promise of thirty thousand Crowns from the Person in whose Behalf he petition'd, ordered his Treasurer to give him that Sum, and said to him, *I shall not be poor in bestowing thee this Money, but if I had complied with thy Request, I should have been unjust; take then thy Reward, but let me preserve my Integrity.* Plut. in the notable Sayings of Kings.

5. The *Romans* were the most strictly just of any People in the World: *Brutus* put his two Sons to Death, having transgressed the Laws, to shew he regarded only the Merits of those he judged. Plut. in the Life of *Publicola*.

6. *Cleon*, the *Lacedomonian*, being chose Judge of Civil Affairs, sent for all those he had contracted any Friendship with, telling them he must now renounce all Intimacy with them, for particular Friendship bias'd the Mind, and left it not the Liberty to execute Justice. Plut. in his Treatise of Instruction to those who manage publick Affairs.

7. *Aristides*

7. *Aristides* the *Athenian* was a Man of such known Veracity and Honour, that having issued out a Process against an Adversary, the Judges condemn'd the Accused without hearing him speak on the Character of the Plaintiff; which as soon as *Aristides* perceived, he threw himself at their Feet entreating them not to wrong the Laws, or do any Thing that should bear a Shew of perverting Justice. *Plut. in his Life.*

8. *Phocion* refused to appear for *Catilas* his Son-in-Law, being detected of taking a Sum of Money unjustly; telling him, those only who acted honourably were his Kindred. *Plut. in his Life.*

9. The Emperor *Aurelian* was so fearful of bringing any Person into the Judicature who should be unworthy of it, that he would never give the Dignity of Senator to any without the Approbation of the whole Senate.

10. *Trajan* being on Horseback, at the Head of his Army, ready to begin their March, jump'd off, and stood a considerable Time on Foot, to listen to the Complaint of a poor Woman.

11. A poor Woman addressing herself to *Philip* of *Macedon*, he told her he had not Leisure to hear her; on which she cried out with a loud Voice, *why then hast thou Leisure to be a King?* These Words gave him so lively

lively an Idea of the Duties of that State, that he immediately return'd to his Palace, and gave several Days to hearing the Complaints of the meanest of his Subjects, beginning first with the poor Woman. *Plut. in the Continuation of his Life.*

12. *Agefilas* being desir'd by his Father to give Sentence in Favour of a wrong Cause, was not asham'd to refuse him, in these Terms: *You have brought me up in my Youth, said he, to observe the Laws, and I am now too old to learn to break them. Plut. in his Treatise of wicked Shame.*

13. The Emperor *Trajan* having made choice of a Man of great Probity for General of his Armies, he presented him with a rich Sword; saying to him at the same Time, *I charge thee to employ this in my Service while I am Emperor; that is, while I do the Duties of one, and when I fail in them to turn the Point upon me. Dion. in the Life of Trajan.*

14. *Aristides* being Judge between two Persons who pleaded before him, one of them said to him, *Aristides, my Party has much wrong'd thee.* But he suffer'd him not to proceed in his Apology, and interrupting him, *I am not here, cry'd he, to do myself Right, but thee. Plut. in his Life.*

KISSING.

KISSING.

1. It is permitted to kiss chafely those we love, the Custom of the World having made it pass for a Mark of Amity which may be given and taken without Scandal.

2. The Kisses of Lovers are different, nor ought to be too much indulg'd, lest they become injurious to the Purity of their Passion.

3. *Thrasibulus* being enamour'd of the Daughter of *Pissistratus*, happening to meet her, gave her a Kiss; at which her Mother was so much offended, that she demanded Revenge of her Husband: To which he wisely answer'd, *If we hate those who love us, what shall we do to those who hate us?* And instead of resenting what *Thrasibulus* had done, rewarded his Passion by giving him his Daughter. *Plut. in the notable Sayings of Kings.*

4. The Kings of *Numidia* never touch'd the Lips of either Man or Woman, to shew that Persons on a Throne ought not to render themselves familiar with ought beneath 'em. *Val. Max. l. 2. c. 1.*

KINDNESS.

1. The Philosopher *Arcefilaus* visiting a sick Friend, whom he found exceeding poor, made

made but a short Stay with him, but soon after return'd with a good Sum of Money, which he laid under his Head. *Plut.*

2. *Periades* being requir'd by his Friend to give his Testimony in a false Cause, made Answer, *I am with my Friends, as I am with the Altars, that is, I love them while employ'd in the Service of the Gods.* *Plut. de ira Cohibenda.*

3. To keep a Man from being wicked, said *Diogenes*, he ought to be treated kindly, and unkindly: The first teaches him to do well, the other shews him when he does ill.

KNOWLEDGE.

1. *Clitomachus* of *Carthage* devoted himself so constantly to the Desire of Knowledge, that when he was more than fourscore Years of Age, he took a Journey to *Athens*, to be instructed by *Carneades* in some Things of which he was ignorant.

2. *Terence*, *Varro*, and *Marcus*, acquir'd the Knowledge of the *Greek Tongue* when they were very old.

3. *Lucius* being at *Rome*, met the Emperor *Marcus Aurelius* in the Street, attended but by one Man, and asking him whither he was going; *To School*, answer'd he; *for old as I am, I think it not a Disgrace to learn of the Philosopher Sextus: To him I go, in order to be instructed*

instructed in what as yet I know not. At which, Lucius held up his Hands to Heaven, crying out, Well may the Romans triumph over all other Nations, when their Emperor, loaded with Years and Conquests, thinks himself not too great to learn.

4. *Apollonius*, to acquire Knowledge, travell'd thro' nineteen Kingdoms.

5. *Alphonso*, King of *Arragon*, learn'd the Latin Tongue when he was near Fourscore, and translated into *Spanish*, *Titus Livius*. Fulgof. l. 1. c. 7.

6. *Solon* us'd to say, *We should learn always*. In the very Hour of his Death, some Friends, who came to visit him, fell into a Dispute; at which he rais'd himself in his Bed, to listen to their Arguments; and applauding the admirable Reasons one of them gave to support what he said, he dy'd with these Words; *I thank Heaven that I finish my Days in this manner, and have not left the World without knowing this I have just now learn'd*. Val. Max. l. 8. c. 7.

7. *Demosthenes*, after having liv'd an hundred Years, when he perceiv'd himself dying, said, he felt no other Regret than that he left the World just when he had attain'd Knowledge enough to be useful to it.

8. When they reproach'd *Theodore* of *Athens* that his teaching in the Schools had given the young Men an Air of Arrogance,
and

and puff'd them with too high a Conceit of themselves; answer'd in these Terms, *That is not the Fault of their Learning, said he, but the ill Use they make of it: I give them Knowledge with my right Hand, but they receive it with their left.* Plut. L. de Animi Tranquillitate.

KING.

1. *Aristotle* affirms, a King ought to be the General of the War, the Judge of civil Differences, the Father of the Distress'd, and the Master of divine Ceremonies.

2. God speaking by the Mouth of his Prophet, said, that Kings were as Gods; he forbade any to offend them: And as the greatest Blessing he could give to *Abraham*, promis'd to establish his Race above all Nations, and that Kings should come from his Loins. 'Tis God himself who institutes Princes, and puts the Scepter in the Hands of Kings. *Psal. lxxxi.*

3. *Augustus Cæsar* thought himself not too great to be Judge in Person, of Controversies between the meanest of his People; would even steal from his Hours of Repose, to listen to their Complaints, and cause 'em to be admitted to his Bed-side when he was sick. *Suetonius, c. 33.*

4. The Respect due to the Person of a King was practis'd even in the first Ages:

For

For when *Cyrus* had taken the City of *Sardis*, and King *Cræsus*, flying the Fury of the Conqueror, had conceal'd himself in a little Cottage, where he was found by a *Persian* Soldier, and threaten'd by him with Death; a Person at that Instant passing by, that knew him, cry'd out, *Oh Soldier! kill not the King*. On which the *Persian* dropp'd the Point of his Sword, and with all Respect led him to *Cyrus*. *Herodotus, l. i.*

5. *Alcioneus* having slain King *Pyrrhus*, cut off his Head, and laid it at the Feet of his Father *Antigonus*, King of *Macedon*, believing he would greatly rejoice at the Death of his Adversary: But *Antigonus*, on the contrary, banish'd him his Presence; calling him Murderer, barbarous, inhuman, and unworthy to share his Blood and Favour: After which, he order'd a sumptuous Tomb for the Ashes of that unfortunate Prince, and devoted several Days to Mourning for him.

6. The ancient *Scythians*, to testify the Greatness of their Grief for the Death of their Kings, cut off the Tip of their Ears, shav'd their Heads, gash'd their Arms, pierc'd with Arrows their Legs and Hands, and sacrific'd at the Funeral great Numbers of Horses and Pages, with two of the deceas'd Monarch's Wives, who were look'd on to have been the most belov'd by him.

7. The

7. The *Lacedemonians* had a Law which enacted, that five of the nearest Kindred to any one convicted of having conspir'd against their Prince, should be put to Death with the Delinquent.

8. There is a certain Majesty which shines about the Person of a King, or any Person who without that Title bears regal Authority, that has the Power to put a Check to the most insolent Attempts. *Scipio Africanus*, being encompass'd by Robbers in a little House, to which he had retir'd from the City; no sooner put himself in a Posture of Defence against them, than they threw down their Arms, fell on their Knees, and cry'd out, that they came for no other End than to see and adore him. *Val. Max. l. 2.*

c. 5.

9. Princes ought to shine in Virtue and good Manners above all others. For this Reason the *Persians* always carry'd Fire before their Kings, and at their Death extinguish'd it thro' all the Country; and the *Romans* kept it perpetually burning before the Throne of their Emperors.

10. A King ought above all Things to beware how he lays exorbitant Taxations on his Subjects. *Darius* gave a Proof of the Love he had for his People in this Particular: For being made King, the first Thing he did was to enquire into the Subsidies; and being told

they

they were moderate, *If you think them so,* said he, to the Officer who spoke, *I must think 'em too great; let therefore an Express be sent to all the Governors, commanding them to take but half of what has been accustom'd to be paid.* Herodotus, l. 3.

11. *Agessicles*, King of *Lacedemonia*, being ask'd by a Foreigner how he durst trust himself without Guards, as he frequently did; answer'd, *Because all my People look on me as their Father, and take an Interest in my Life.* Plut. in the notable Sayings of Kings.

12. *Theopompus* being ask'd what he thought the surest Means by which a King might preserve his Crown, said, *Never to put too great a Confidence in any one Man, to give Freedom of Speech to all, and to make use of his Power to keep his Subjects from Oppression.* Plut. in the notable Sayings of the *Lacedemonians*.

13. What Prince can hear the Love which the *Bactrians* bore their King *Menandrus*, without desiring to emulate the Virtues that excited it? That Monarch being dead, all the Cities under his Jurisdiction contended for the Glory of having his Sepulchre in it, nor would be pacify'd till the succeeding King permitted every one of them to erect either a Statue, or a Tomb in Memory of him, which also they endeavour'd to outvie each other in rendering rich and beautiful.

G

14. How

14. How dear was the Memory of *Trajan* to the *Romans*! *Pliny*, in his Oration on him, after having enumerated his Virtues, concludes with saying, that the Empire could wish no greater Blessing than that Heaven would send it a Ruler whose Model for Government should be the Life of *Trajan*.

LIBERALITY.

1. *Avarice* and *Prodigality* are vicious Extremes, but between them dwells a Virtue call'd *Liberality*, which happy are those who have the *Will* and *Power* to exercise.

2. *Liberality* gain'd *Alexander the Great* more noble Conquests than his Arms; for by the one he acquir'd only the Homage of Men, but by the other he was Master of their Souls. This Prince, having distributed his Dominions among the *Macedonians*, proclaim'd thro' the Army, that whoever of them was indebted, should bring their Creditors to him, and he would pay them, which he accordingly did. He gave to *Aristotle*, his Preceptor, eight hundred Talents, which are fourscore thousand Crowns, as a Recompence for the Pains he had taken in writing on the Nature of Animals. He sent to *Anaxarchus* the Philosopher fifty Talents, which are thirty thousand Crowns, but the old Man refus'd them; saying, he
knew

knew not what to do with such a Sum. *Perrilla* having three Daughters, for whom he had no Portions, this beneficent Monarch gave to each of them fifty Talents, which the Father would have modestly refus'd, telling him, the Half was more than sufficient. *It might, said Alexander, for thee to expect, but not for me to give.* A poor Egyptian one Day intreating his Charity, he gave him a large Town, well peopled, and of great Commerce; which so much astonish'd the Petitioner, that it was some Time before he could be brought to believe the King was in earnest: But perceiving the Cause of it, *Go, said he, take Possession of what I have endow'd thee with, and know, that when Alexander gives, he must give like himself.* *Plut.* in his Life.

3. *Simon the Athenian* having acquir'd great Riches in the most laudable Manner, and in the Service of his Country against the Barbarians, was no less serviceable in *Peace* by his Liberality, than he had been in *War* by his Courage and Conduct. He made his House a publick Granary, where all the Needy were sure to find Relief for their several Calamities: His Tables were always cover'd, not with the most delicious Food, but with such as was most wholesome, and satisfactory to a hungry Stomach. He never heard of a Person in Distress, but he inquir'd into the Cause

of it; nor knew it, without removing. A bright Genius was sure to meet with the utmost Encouragement from him: He furnish'd him with Books, with Masters, with Money; and, as soon as qualify'd, with some Employment also, in which he might put in Practice what he had been studying: In fine, he made use of his Treasures not to amuse the Eye with fine Curiosities, or pompous Shews, but to comfort the afflicted Soul, strengthen the Body, and enlighten the Mind. How few have follow'd his Example, in these latter Days! *Ful. l. 4. c. 8.*

4. The Emperor *Titus Vespasian* was so great a Lover of Liberality, that going to Bed one Night, and remembering he had given nothing that Day, he cry'd out to those about him, *Oh my Friends! we have lost a Day.* He not only took Pleasure to relieve the Distress'd, but thought it not beneath him to search out proper Objects to exercise his Liberality; and none, who had either Merit or Necessity, were deny'd the Effects of it. For this Virtue, he was belov'd when living, and regretted when dead; and on his Tomb was wrote these Words, *The Delight of Mankind is no more.* *Ful. l. 4. c. 8.*

5. *Ptolomæus* the *Theban*, who had been General of the Army, but was become poor, seeing a Soldier in great Distress, pluck'd off his

his Shoes, and gave to him; saying, *My Friend, take these, and sell them, since I have nothing better to give thee: For I had rather go barefoot, than see my Fellow-creature want Food.*

6. Liberality is a Virtue that renders whoever is possess'd of it dear to the World, but becomes a Prince above all. The Throne, when infected with Avarice, becomes contemptible to the Subjects; and when they endure a Person on it guilty of that mean Vice, it is only because they can't remove him.

L A W.

1. We have the Law of Nature, and the written Law: The first is a secret Indication of the Soul, a certain Impulse that tells us what is good, and what is ill; the other is double, divine, and civil. The Law of Nature teaches Self-preservation, and also by that alone we may form Praise-worthy Habits to others. The written Law, in the first Branch of it, teaches to look on God as the great Source of all that's good; to fear, and to love him: And in the second, to regulate our Actions by particular Rules, so as not to be offensive to our Neighbours, or to Policy.

2. *Moses* was the first Legislator of the *Jews*, *Trismegistus* of the *Egyptians*, *Phoroneus* of the *Greeks*, *Solon* of the *Athenians*,

Lycurgus of the *Lacedemonians*, *Anacharsis* of the *Scythians*, *Numa Pompilius* of the *Romans*, *Pharamond* of the *French*; and the greatest Part of the Laws of *Germany*, and the best, were establish'd by *Charles the Great*, Emperor, and King of *France*.

3. The *Locrians* ordain'd, that any Man who should offer to introduce a new Law, should come into the Market-place with a Rope about his Neck, and repeat before the People what Institution he had propos'd; which, if not agreed to, he was immediately strangled for his Arrogance.

4. *Ptolomy*, King of *Egypt*, had at one Time seven Ambassadors, from seven of the most flourishing Republicks of that Time. As he entertain'd them in his Palace, a Dispute happen'd among them, which was govern'd by the best Laws; which *Ptolomy* perceiving, and willing to take Advantage of their Contention, to learn something that might be useful to his own State, desir'd they would each of them reveal three of the best Laws of his Country. This being readily agreed to, the Ambassador of the *Romans* began, and said, *We hold the Temples of the Gods in the utmost Reverence: We pay a strict Obedience to our Rulers, and punish Offences with Severity.* The *Carthaginian* said, *In our Republick the Nobles never cease to study, the Philosophers to teach, nor the Mechanicks to work.*

work. The Sicilian said, *With us there is no Partiality; Virtue is the only Merit to make a Man rise, and our strict Observance never fails to give the Lawrel where 'tis due.* The Rhodian said, *Our Commonwealth is happy in having its old Men honour'd, its young Men bashful, and its Women complying, and of few Words.* The Athenian said, *We cannot suffer a rich Man proud, a poor Man idle, nor those ignorant who are to govern us.* The Lacedemonian said, *In Sparta we have no Envy, because all are equal; no Avarice, because our Goods are in common; nor no Idleness, because we are all oblig'd to work.* The Sicilian said, *We admit no Person to travel and infect our Manners with an apeish Imitation of what may be seen Abroad; we suffer no Physicians to plague us with imaginary Diseases, nor Lawyers to distract our Rights, under the Pretence of adjusting them.*

5. There is no Law whatever of greater Use, than that which obliges a Son to obey his Father, a Subject his Prince, or a Servant his Master.

6. *Lycurgus*, after having furnish'd the *Lacedemonians* with the most excellent Laws in the World, pretended he had something still in View for the Amendment of their Institution; but that he would not communicate it till he had first consulted *Apollo*: For which Purpose, he feign'd a Journey to *Delphos*,

whose Oracle was then in high Repute. At his Departure, he oblig'd the People to take a solemn Oath not to infringe the Laws he had made, but to preserve them inviolable till he should return, either alive or dead. This done, he set out, but not for *Delphos*; he went directly to the Island of *Crete*, where he pass'd the Remainder of his Days in a voluntary Banishment, and when he dy'd order'd his Body to be burnt, and his Ashes thrown into the Air, that no Part of him might be convey'd to *Lacedemonia*; and by that Means absolve the People of their Oath. *Plut. in his Life.*

7. *Antigonus* wrote to all the Governors of his Provinces, that if ever they should receive any Letters from him, bearing a Command contrary to the Laws, to reject them, as having been dispatch'd without Consideration; and threaten'd Death to whoever should obey him in an unjust Decree. *Plut. in the notable Sayings of Kings.*

L O V E.

1. 'Tis not to be wonder'd at that the Ancients look'd on this Passion as a Deity, because it masters the Soul, and moulds it according to its Will, and gives it Sentiments only proper for Love, and depending entirely on him.

2. Love

2. Love is a continual Transport and Movement of the Will towards the belov'd Object, which never leaves him, sleeping nor waking.

3. Those who love passionately, are no longer themselves, but a kind of other Self of the Person they love: They are entirely depriv'd of all Humours, all Opinions, all Wishes, but such as are inspir'd by, and conformable to those of the Belov'd. *Terence* says, Love is the Soul of our Souls; for when once we entertain him, we have no Soul but for him.

4. The Power of Love was manifested in *Anthony* for *Cleopatra*, *Helen* for *Paris*, and *Penelope* for *Ulysses*.

5. *Armenides* kill'd himself on the Body of his dead Mistress, not being able to support Life without her.

6. Love gives us the most exquisite Pleasures, and the severest Torments: He never blesses, nor curses, but in Excess. *Anaxagoras* maintain'd, that Love was to the Soul, what the Sun is to the World: For as without Light we can see nothing of the Beauties of Nature, so without Love we can partake of none of its refin'd Delights.

7. Love has Power to charm away all the Misfortunes of Life: Whoever is successful in that Passion, finds nothing worthy of giving him Disquiet.

8. *Polifemes*, that great Orator, esteem'd Love as his supreme Blessing: He made Use of all his Eloquence to charm the Mind of his Adorable thro' the Ear, and, tho' he was greatly belov'd by her, omitted nothing that he thought might contribute to render him still more dear.

9. *Zamis* the Philosopher being separated from his Mistress, dy'd of no other Distemper than Grief.

10. *Hercules*, who could subdue Monsters, was himself subdu'd by the Charms of *Dejanira*.

11. *Denis*, the Tyrant of *Syracuse*, was so much an Idolater of the Beauties of his Mistress, the fair *Melia*, that he erected a Temple, and dedicated it to her: He was afterwards sacrific'd in that Temple, as a just Punishment of his Blasphemy, and Contempt of the Gods.

12. The invincible *Hannibal*, in the midst of his Triumphs, suffer'd himself to be conquer'd by the Wife of *Lucius*, his Enemy: What *Rome*, with all her Strength, wanted Power to effect, was brought about by the Beauty of a Lady.

13. *Meneander* involv'd his Country in a thousand Calamities, to please the Caprice of *Argia*, a fair *Lydian*.

14. *Sergia* found Pleasures in the Possession of her dear *Antheon*, which could be equall'd by

by nothing but the Torments his Inconstancy occasion'd: The one rais'd her to a State of more than mortal Happiness, the other shew'd her she was mortal, for it soon put an End to her Days.

15. *Aristides* declar'd he would willingly be miserable his whole Life, to have enjoy'd one Night with a young Woman, of whom he was passionately enamour'd.

L I F E.

1. King *Antigonus* had a Soldier in his Service, who, without discovering the least Marks of Fear, ran into all Sorts of Dangers, and had done many memorable Actions, for which that Monarch commanded he should be brought before him; and perceiving he look'd sick and wan, gave him into the Charge of his own Physician; who carefully attending him, soon recover'd him: After which, the King rewarded nobly what he had done. War soon after breaking out, he had a Command given him, in which, 'twas observ'd, he behav'd not with his wonted Courage: But being reproach'd for it by *Antigonus*, *When I fought before*, said he, *I fought like one that was weary of his Life; but your Majesty's Goodness having given me Health, and a Competency to support it, I now know the Value of Life.* *Plut.* in the Life of *Pelopidas*.

LAZINESS.

1. Laziness is so pernicious, that it not only opens the Way to all manner of Debaucheries in a vicious Mind, but it also spoils the most virtuously inclin'd. As for Example; *Alcibiades Antonius*, one of the Triumvirate, *Mutianus*, and many other Persons, who while they kept in Action did Things worthy of immortal Memory, but when once they suffer'd their warlike Dispositions to relax, sunk into Voluptuousness, and every Vice it brings with it. *Plut. Lives.*

2. *Apelles*, the most excellent Painter that ever was, testify'd so great a Fear of falling into this Vice, that he set himself every Day a Task, with a Penance annex'd to the Failure of it, to combat, as he said, with so detestable a Fault.

3. *Adrian* beholding his Empire in an entire Peace, was continually inventing Reasons for sending his Troops long Journies, sometimes to the *Gauls*, sometimes to *Germany*, to *Asia*, and sometimes into strange Countries, on purpose to prevent their falling into Laziness, and Inability to undergo Fatigues which the most peaceful Realm is not sure it will not soon have Occasion to sustain.

4. The ancient Kings of *Egypt* kept their People always employ'd in building Pyramids, to hinder the Growth of this Vice.

5. *Pi-*

5. *Pisistratus* going a Progress thro' his Kingdom, saw several Men walking together in the Field, who, on his Approach, fell at his Feet, imploring his Charity. *If you want Beasts to plough your Lands, said he, I will give you some; if destitute of Ground, I will share mine with you; if Seeds be wanting to sow it, repair to my Granary, and be furnish'd; for I encourage none but those who work.* By this Behaviour there was, in a short Time, no Beggars in the Realm. *Ælian. l. 9. Var. Hist.*

6. *Solon* ordain'd, that strict Enquiry should be made among the Inhabitants of *Athens*, how each liv'd in his own House; and those who were found idle, were severely punish'd. *Plut. in his Life.*

LUST.

1. Lust not only perverts the Senses of a Man, but is also a Fire which in the End consumes him. It is the Destruction of Beauty, it makes the Face wan and yellow, it debilitates the Limbs, it occasions Gout, Sciatica, Cholick, Pains in the Head and Stomach, scorbutick Humours, and Leprosy; in a Word, it shortens the Life, obscures the Mind, and, as *Hosea* says, makes rotten the Heart.

2. The *Locrians* had a Law, establish'd by *Seleucus*, that condemn'd all those found guilty

guilty of this Vice to have their Eyes pluck'd out; and this was so strictly observ'd, that his own Son, being convicted, was about to be punish'd in that Manner, when all the chief of the People interceding for him, the noble Lawgiver order'd, that he should be depriv'd of but one Eye, and, to satisfy the Statute, had one of his own pluck'd out; chusing rather to endure one Half of the Punishment, than either infringe the Law, or his Son should suffer the Whole. *Guido Bituricens. Titul. de Amicitia.*

3. *Teudefille*, King of *Spain*, was depriv'd of his Life and Kingdom by the Husband of a Lady whom he had ravish'd.

4. *Roderigo* of *Spain* was also slain by the *Saracens*, in Revenge of their Monarch, whose Daughter he had violated. *Plut. in his Life.*

5. *Tarquin*, King of *Rome*, was depriv'd of his Kingdom, for the Rape committed by one of his Sons on *Lucrece*, a *Roman* Matron; after which, regal Authority became so odious to the People, that they resolv'd none should ever more bear the Title of King over them. They immediately converted the monarchial Government into that of Democracy, and abolish'd all their former Laws; instead of which, they sent to *Athens* for those which *Solon* had establish'd, and strictly

strictly adher'd to them; giving them the Name of The Laws of the Twelve Tables.

6. *Appius Claudius* having attempted to ravish *Virginia*, the Daughter of *Virginus*, a Senator of *Rome*, the remorseless Father slew her with his own Hand, to save the Dishonour of his House; after which, the whole Decemvirate were banish'd, and their Form of Government chang'd into the Consulary.

7. *Marcus Antonius Caracalla*, Emperor of *Rome*, transported with Lust, marry'd the Widow of his Father; for which Crime, the Gods thought fit to take away his Life and Empire.

8. King *Feron* being blind, consulted the Oracle for the Recovery of his Sight; and was answer'd, that the Urine of a Woman who had never violated her Husband's Bed, was a sovereign Remedy for his Misfortune. He immediately made Trial of his own Wife's, but to no Effect; after that, of several others, but to as little Purpose: At length, however, he had the good Fortune to find one which wrought the Cure. As a Punishment, therefore, to the unfaithful Dames, and Reward to her whose Chastity was prov'd, he made all the former go into a Castle, to which he set fire, and stood by till all were consum'd in it; and marry'd the other, of whose Virtue he had experienc'd the Proof. *Herodotus*, l. 2.

9. The

9. The Emperor *Commodus* not being able to satisfy his immoderate Lust with three hundred Concubines whom he kept in his Palace, committed Incest with his own Sisters, as *Caligula* had done: The one was kill'd by his Wife, the other strangled by a Courtezan.

10. *Sardanapalus*, King of *Babylon*, was a Man of such inordinate Lust, that he pass'd his whole Time among Women, habited like them; which render'd him so odious to the People, that they resolv'd to dethrone him. His Effeminacy taking from him the Power of making any vigorous Opposition to the Rebels, and despairing of Safety, he shut himself up in his Palace, which he had render'd impregnable, with all his Concubines; Fire being put to it, this miserable Monarch dy'd in the Shame he had liv'd in; and his Dominions were parted among his Lieutenants.

11. That Emperor, or rather that Monster in Nature, *Heliogabalus*, was arriv'd to such a Phrenzy of Vice, that he emasculated a young Man, and afterwards made Use of him as a Woman.

12. *Adrian* so glory'd in his Lust, that he erected a Temple to the Memory of his Catamite *Antigonus*; and, moreover, instituted certain Games to be celebrated every Year, which he call'd, after him, *Antigonian*.

13. Pau-

LAMENTATION. 137

13. *Pausanias*, Ruler of *Greece*, being at *Byzantium*, saw a young Girl of that City, with whom he became passionately enamour'd: Her Parents, not daring to refuse, carry'd her to his Palace, where her Modesty obliging her to intreat she might be introduc'd in the Dark to his Embraces, he slew her, as she approach'd his Bed, mistaking her for an Enemy; and was thus, by himself, disappointed of the Gratification of his Lust. *Plut. in the Life of Simon.*

LAMENTATION.

1. *Denis*, Tyrant of *Syracuse*, knowing well the Ease which the Afflicted find in lamenting their Misfortunes, order'd the Tongues of those he would torment to be cut out.

2. Those Ills, of which we are not permitted to complain, sit heaviest on us. *Lermantius* declar'd, he found more Ease in lamenting his Captivity, than he did Pleasure in being congratulated on his Liberty.

3. To speak in a philosophical Manner, the Grief that would burst the Heart in a conceal'd Distress is great Part of it evaporated by Lamentations; as strong Spirits retain all their Force when kept close, but once getting Vent, mingle with the Air, and lose themselves insensibly.

4. 'Tis

4. 'Tis not a Weakness, says *Plato*, to lament under some Afflictions; but a very great one to give way to Sorrow for every Accident.

MAGNANIMITY.

1. *Brutus* being advised by some of his Friends to fly after having lost the Battle against *Octavius*, if we must fly, said he, let it be with our Hands, and not with our Feet. Then embracing them all, I die content, continued he, that none of my Friends will have Need of me, and that I shall not see my Country enslav'd. I esteem myself, resum'd he, after a Pause, more happy, tho' vanquish'd, than my Conquerors; future Ages will give me a Name, which not all their Armies nor their Gold can acquire. Having spoke in this Manner, he took his Sword, and with a smiling Visage threw himself on the Point of it, and died instantly. *Plut. in the Life of Cæsar.*

2. The *Numantians* having been besieged by the *Romans* for fourteen Years, and at last so environ'd by the Forces of *Scipio*, that they had no Possibility of receiving Relief, thought of nothing but to die with the same Honour they had lived. That noble *Roman* perceiving the Magnanimity of those People, offered them Terms, which might have been accepted on by Souls less tenacious of their Liberty;

Liberty; but instead of returning an Answer of Compliance, they sent him Word, that as they had for the Space of three hundred and thirty eight Years been exempt from Tribute, or acknowledging any other Nation as superior to them; they would at least die free, and Masters of themselves. They had no sooner dispatch'd the *Roman* Herald with this Message, than after having taken a solemn Leave of each other, and recommended their Souls to the Mercy of Heaven, each Man took a Torch and set Fire to his own Dwelling, and consumed himself and all he had; leaving *Scipio* neither Treasures to plunder, nor Man, nor Woman to triumph over, which occasion'd him bewailing their Destruction, to say, *Happy, happy Numantia, which the Gods intended to put an End to, but never would permit to be overcome.*

3. *Fabricius*, Consul of *Rome*, discovered a noble Magnanimity of Soul, in his Behaviour to King *Pyrrhus*, for being offered by the Physician of that Monarch, to put an End to their War by poisoning his Master, sent immediately to acquaint him with it, telling him he made as ill a Choice of his Friends, as Enemies, for he made War on Men who were naturally brave and generous, and put Confidence in those who were wicked and disloyal. *I let you know*
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the intended Treason, said he in his Letter, not to court your Friendship, but to clear the Romans from all Imputation of encouraging it, 'tis by our own Virtue, not by the Faults of others that we wish to conquer.

4. Nothing could be more Praise-worthy than the Conduct of *Camillus*, a *Roman Dictator*, having laid close Siege to the City of *Phaleria*, a certain Preceptor, who had the greatest Part of the Children of the Nobility under his Care, went and delivered 'em all into the Hands of the *Roman General*, telling him the *Phalerians* would consent to any Terms, rather than suffer those dear Hostages to be ill treated; but *Camillus* disdaining the Treachery, ordered the wicked Preceptor to be stript naked, and with his Hands tied behind him sent into the Town, giving a Lash into the Hand of every one of his Pupils to whip him as he went. This generous Action had such an Effect on the Citizens, that they immediately submitted themselves, confessing that the *Roman Virtue* merited to command the World. *Plut. in his Life.*

MISFORTUNE.

1. 'Tis an infallible Maxim in Nature, that the most happy in some Things, are most the contrary in others: For as the Earth produces

produces no Roses without Thorns, so Heaven gives no good Fortune without a Proportion of the Reverse, as an Alloy.

2. Tho' *Alexander* had conquer'd till no more was left for him to subdue, yet was he subdu'd himself, by the Malice of a Traitor, who took away his Life, tho' he could not take away his Glory.

3. *Phocion* maintain'd, that no Man could be said to be perfectly wise, or perfectly happy: The one is not exempt from some Follies, nor the other from some Misfortunes.

4. Misfortunes are the Trials of the Soul: The Guilty yield to them, but the Truly-innocent despise them.

5. Misfortunes give a Man the Occasion of practising the noblest of moral Virtues, Fortitude.

6. Nothing, says *Socrates*, is so mean as to be depress'd by Misfortunes; nor nothing more great than to triumph over them: They lose their Name when combated by a brave and magnanimous Resolution.

7. What we call Misfortunes, are so incident to Mankind, that, as the Philosopher observes, a Man that can live without meeting with them, is but a Fable; which those, accounted most happy, find a Proof of in themselves.

8. *III* Fortune, says an Ancient, is the ordinary Attendant on *good*; we rarely find the one, without the other. As they are therefore common to all Men, he meets with the fewest who is least anxious under them; and he the most, who most fears them.

MARRIAGE.

1. The Spirit of God, speaking by his Apostle, does Honour to Marriage, calling it the Representation of his holy Union with the Church: 'Tis God himself that has establish'd it, Man ought not to abolish it.

2. Those who know what it is to love, can find no Content of Mind but in the chaste Delights of Marriage; all other Affections end in Enjoyment, because Reason will take no Part but with what is laudable.

3. The *Roman* Laws punish'd those who refus'd to marry, and prohibited them the Possession of any publick Dignities; giving, on the other Hand, great Privileges to those who had Children. *Baudouin, Iconolog.* 59.

4. *Augustus Cæsar* laid a Tax on all who were found unmarried after twenty five Years of Age, or who had not Children.

5. By the Laws of *Lycurgus* it was establish'd, that whoever preferr'd a single State to a marry'd one, should be depriv'd of the Privilege of appearing at any publick Games;
than

than which, nothing could be a greater Ignominy, in those Days. *Plut. in the Life of Lycurgus.*

6. The *Assyrians* had certain Magistrates who were call'd Prefects of Marriage: Their Office was, to bring every Year, on a Day set apart for that Purpose, all the young Virgins of the City into the Market-place, and there expose them to publick View, beginning with the loveliest, and afterwards balancing the Deformity of the others with an Addition of Wealth in Dowry. *Herodotus, l. 1.*

7. The ancient *Greeks* had a Custom to burn the Wheels of the Chariot in which the Bride was brought to the House of her Husband, in Signification that she must never depart thence.

8. *Tiberius Gracchus*, a noble *Roman*, having found two Serpents in his Chamber, demanded of the Augurs what it portended; and being told, that if he kill'd the *Male*, he should die before his Wife; but if the *Female*, he would be the Survivor: He kill'd the former, and in a short Time after dy'd. Historians make a Question whether *Cornelia*, his Wife, was more happy in having a Husband who lov'd her with so tender an Affection, or miserable when she lost him. *Plut. in his Life.*

9. A *Neapolitan* seeing his Wife taken Prisoner by the *Moors*, as she was walking
by

by the Sea-side, threw himself among the Waves, pursuing the Vessel with his Cries, and intreating they would take him also; which they accordingly did. They were afterward brought before the King of *Tunis*, who being told the Story, was so much mov'd with their conjugal Affection, that he gave them their Liberty, and sent them home. *Fulgof. l. 4. c. 6.*

10. A noble *Athenian* having one Daughter who was extremely beautiful, ask'd Advice of *Themistocles* concerning the Disposal of her, having two that solicited him on that Score, one very rich, but debauch'd in his Principles, and of a weak Understanding; the other poor, but wise and honest: *By all means make choice of the latter*, said *Themistocles*, *that you may be the Father of a Man.* *Val. Max. l. 7. c. 2.*

11. *Solon* persuading *Thales* to marry, could never get any Answer from him, till one Day a Friend of *Solon's* came to tell him his Son was dead; at which, appearing extremely troubled, in the Presence of *Thales*, he took this Occasion to say, *See the Effects of Marriage! All your Philosophy and Wisdom is not sufficient to defend you from lamenting the Consequences of it.* *Plut. in the Life of Solon.*

12. *Periander*, King of *Corinth*, lov'd his Wife to that Excess, that, being dead, he made

made her Body be embalm'd, and never slept in any Room but where it lay.

13. *Marcus Lepidus* being banish'd, heard that his Wife was marry'd to another, and dy'd of the Grief he conceiv'd at it.

14. The chief Duties of a Wife are these: To preserve an inviolable Fidelity to her Husband's Bed; to preserve his Secrets as her Life; if he be rich, to augment his Wealth by her Industry; if poor, to console him, and be content with the shortest Allowance, when 'tis all he can afford; to partake in all his good and ill Fortune; in Youth to be sweet, fond, and affable; in an advanc'd Age to be agreeable, wise, and sincere.

15. Queen *Hippocrate*, Wife of *Mithridates*, had such an entire Affection for her Husband, that, in the highest Pride of Youth and Beauty, she renounc'd the soft Delights of a Court, and accompany'd him in all the Fatigues of War. Being overcome by *Pompey*, she was the Partner of his Flight into *Asia*, sweetening by her Wit, her Love, and Tendernefs, the Misfortunes he had fallen into. *Val. Max. l. 4. c. 6.*

16. *Marcus Cato* marry'd a Wife more noble than rich, believing, that an illustrious Birth conduc'd greatly towards a Propensity to good Actions. *Plut. in his Life.*

17. *Triate*, Wife of *Lucius Vitellus*, Brother to the Emperor *Vitellus*, seeing her Husband

band engag'd in a dangerous Combat, and over-press'd by Numbers, threw herself among the Soldiers, and assisted him with the utmost Bravery. *Fulgof. l. 4. c. 6.*

18. King *Admetus* lingering under a long and painful Disease, being told by the Oracle that he could not be cur'd unless his best Friend dy'd for him, his Wife immediately kill'd herself. *Val. Max. l. 4. c. 6.*

19. *Artemisa*, Queen of *Caria*, lov'd her Husband with so strong an Affection, that being dead, and his Body burn'd, according to the Custom of those Times, she drank his Ashes; saying, no Monument, but the Body of his faithful Wife, was worthy to contain them.

20. *Julia*, the Wife of *Pompey*, seeing her Husband's Robe bloody, dy'd with the Apprehension he was wounded. *Val. Max. l. 4. c. 6.*

21. *Portia*, the Wife of *Brutus*, hearing he was dead, and being by the Care of her Kindred depriv'd of all other Means of destroying herself, held burning Coals in her Mouth till she was suffocated. *Plut. in the Life of Brutus.*

22. *Octavia*, Sister of *Augustus*, and Wife of *Mark Antony*, being abandon'd by him for the Sake of *Cleopatra*, would never be persuaded to quit his House, but cherish'd and lov'd his Children by a former Marriage,
in

in the same Manner she did her own; and perceiving all her Efforts to reconcile the two Emperors were in vain, she left *Rome*, taking with her all her Treasures, and carried them to *Mark Antony*: And tho' he treated her with the same Contempt in *Egypt* as he had done in *Rome*, yet did this virtuous Princess never forget the Duties of a Wife. And when he, at last, desir'd her, in plain Terms, to quit his Palace, that he might enjoy the Society of *Cleopatra* with less Interruption; she obey'd, and return'd to *Rome*, still continuing to do him all the good Offices she could with her Brother; and seem'd rather to regret the inevitable Misfortunes which she found him falling into, than those which his Unkindness had brought upon herself. *Fulgos. l. 6. c. 6.*

23. *Seneca* being condemn'd to Death by *Nero*, the Manner of his Execution was, to have his Veins open'd, and then to be put into an empoison'd Bath; which he had no sooner enter'd, than his Wife *Paulina*, piercing her own Body in many Places with her Bodkin, jump'd into the same Bath, mingling their Blood in Death, as they had done their Souls in Life. *Plut. in the Life of Seneca.*

24. *Hipparchia*, beautiful and rich, being marry'd, in spite of all her Kindred, to the Philosopher *Crates*, who was not only poor,

but very much deform'd in his Person, lov'd him with so tender an Affection, that she accompany'd him in his Travels over almost all the known Parts of the Earth, poorly habited, and barefooted.

25. *Pisca* beholding her Husband languish under an incurable Disease, the Pains of which were intolerable, perswaded him to put an End to his Torments by Death; and the more to excite him to it, told him she would accompany him in it. This he having readily agreed to, they went together to the Top of a Rock which overlook'd the Sea, and linking themselves in a close Embrace, plung'd at once into the Precipice.

26. Marriage is a kind of second Birth, in which we begin to live under new Laws from which Death alone can exempt us: For this Reason, the wise *Locrians* never marry'd till they had liv'd seven Years with the Persons they design'd to make Choice of, to the End they might have a perfect Knowledge of their Humours. *Plut.*

27. The *Lydians* never took Wives till they were fifty Years old; because, as *Plato* observes, the Heart of Man, till that Age, is liable to fall into divers Passions disagreeable to a marry'd State.

28. *Thales*, one of the wise Men of *Greece*, being in the Flower of his Age, was very much press'd to marry; but he told those
that

that spoke to him of it, that it was yet Time enough; and when the same Thing was afterwards motion'd, he made Answer, that it was past Time. *Lycort. in Apoph.*

29. How miserable is the marry'd State, when the Persons so united devote themselves elsewhere! *Clymene* wept away her Nights in a lonely widow'd Bed, while her Husband, whose Heart was with his Treasures, chose rather to lie by them, than by her.

30. How unhappy is it also, when, after living together in the most perfect Amity, Death takes away the belov'd Object! *Aminda*, Queen of *Egypt*, found no Consolation for the Death of her Husband but in the Grave.

31. *Valeria*, a Roman Lady, ought to serve as an Example to the Widows of latter Ages. This virtuous and faithful Matron, whenever solicited for Marriage, said, she must be guilty of Adultery to consent: For tho' her Husband was dead to the rest of the World, he was still alive to her, and ever would be so. *Erasmus, l. 8. Apoph.*

32. *Elizabeth*, Queen of *England*, writing to Prince *Henry*, afterward King of *Sweden*, who had demanded her in Marriage, told him, that he was the Prince who, of all the World, she ought to love most; because he had endeavour'd to gain her Affections when

she was unfortunate, and in Captivity : But that she was determin'd never to marry a Man who she had not seen. She gave the same Answer to the Arch-duke of *Austria*, which was the Cause that neither of them would venture to come to *England* ; fearing they should not be thought agreeable by this wise Princess, who they found would not marry unless she lov'd, and be sent back with the Shame of being refus'd.

33. The Wife of *Pandoerus* being taken Prisoner by the King of *Persia*, after having slain her Husband in Battle, appear'd so beautiful in his Eyes, that he would have marry'd her ; but she refus'd him, saying, *Heaven forbid, that to be a Queen I should espouse the Murderer of my dear Pandoerus.* And when she fear'd his Passion would turn to Violence, swallow'd Poison to avoid it.

34. Several *Lacedemonians* being condemn'd to Death, for a Conspiracy against their Country, the Night before their intended Execution their Wives came to the Prison habited in long black Veils, as if to take their last Adieu ; and having chang'd Garments, stay'd in Confinement, while those dearer Parts of themselves made their Escape ; and, with the same Constancy of Mind, endur'd infinite Severities, when the Deceit was discover'd.

35. There

35. There is no Medium in Marriage, says *Erasmus*; it must be extremely happy, or extremely wretched. Those who expect to enjoy the former, must, above all Things, consult the Humour of the Persons they make Choice of.

MEMORY.

1. Memory is the Mother of the Muses, says *Plutarch*, the Treasury of Sciences, the Ear of the Deaf, and the Eyes of the Blind.

2. *Mitbridates*, King of *Pontus*, having two and twenty Nations tributary to him, learn'd and retain'd all their different Languages, and gave Audience and Responses to the Ambassadors of each without the Help of an Interpreter. *Val. Max. l. 8. c. 7.*

3. *Themistocles* knew the Person of every Citizen of *Athens*, and could call each by his proper Name. *Plut. in his Life.*

4. *Cyneus*, Ambassador from King *Pyrhus*, had been no more than one Day in *Rome*, before he saluted all the Lords, Senators, and Chevaliers, according to their Ranks, and by their particular Names.

5. *Julius Caesar* would frequently dictate to his Secretary, read a Book, and hear the Discourse of those that stood by, at the same Time. *Plut. in his Life.*

6. *Seneca* repeated two thousand Names, having heard them but once, beginning at the last, and calling them in order till he ended with the first.

7. Of all the Faculties of the Mind, *Pliny* maintains there is none more wonderful than Memory.

M O C K E R Y.

1. *Ptolomy* King of *Egypt*, asked a Grammarian by way of Mockery, *who was the Father of Peleus*? To which he answered, *I would first know who was the Father of Lagus*, intimating by that his Knowledge of the King's Meanness of Extraction: Which a little incensing him, he said, *It is unworthy of a King to suffer himself to be mocked. Nor replied the other, is it less unworthy for a King to mock his Subjects.*

2. *Phocion* deriding the Harangue of *Leosthenes*, General of the *Athenians*, said, *Thy Words resemble Cyprus Trees, they are lofty, but bear no Fruit.* *Plut. in his Life.*

M U S I C K.

1. *Alexander* the Great was so great a Lover of Musick, that it often raised his Spirits to a Degree of Extacy. *Ful. 1. 8. c. 10.*

2. *Ly-*

2. *Lyfsmachus* would, as often as Business permitted, shun the Company of the Grantees of his Court, to converse with Shepherds for the Pleasure he took to hear them play on the Flajolet.

3. *Alcibiades*, though he loved Musick, never encouraged any one to play on the Flute, saying, it deprived him of the Voice and Words of the Person so employed, whereas Instruments played on with the Hands, hindred them neither from Speaking nor Singing. *Plut. in his Life.*

M A N.

1. Man was created by God after his own Image, just, wise, holy, and upright in his Nature, made to partake of Immortality, and to glorify the Divine Essence of which his Soul is a Spark.

2. The royal Prophet, speaking of Man, says, his Days are as a Flower in the Fields, beauteous, but tender, and liable every Instant to Destruction.

3. *Glaucus* being ask'd by *Diomedes* concerning his Extraction, answer'd in these Terms; *Why, O generous Tidydes, said he, dost thou enquire into the Race I sprung from? For Men are as the Leaves of a Forest, blown about by every Wind of Fortune: Sometimes we rise even to the Sun, at others sink beneath the*

154 MELANCHOLY.

Surface of the Earth, and are swallow'd up in Depths of Misery.

4. Man was created to love God, and do Good to his Fellow-creature; and the noblest Virtue of his Soul is Charity.

MELANCHOLY.

1. Melancholy is a certain Habit of Grief, which the less violent in Appearance, preys with greater Force on the Mind, debilitates the Spirits, and robs the Soul of all its operating Faculties. 'Tis the worst Enemy, both of Reason and of Nature, and brings sure Destruction, when not timely remov'd.

2. Who gives way to Melancholy, says *Seneca*, gives way to Despair, and all the tremendous Consequences of that horrid Passion.

3. Melancholy, in any Degree of it, is a kind of Madness, and when arriv'd to that Height which is call'd so, is for the most part incurable.

4. *Diodorus*, a famous Logician, being ask'd the Solution of an Argument, and finding himself unable to give it, fell into so deep a Melancholy, that he was never seen to smile after it, nor could, but with great Difficulty, be brought to speak at all; shutting himself within his Chamber, shunning all Conversation, and even the Sight of Day,
till

till it threw him into a languishing Disease, of which he dy'd. *Benevo, l. 7. c. 11.*

NECESSITY.

1. 'Tis not without Reason that we say *Necessity has no Law*, since it frequently compels us to that which is most detestable to our Natures. The *Babylonians* being besieg'd by *Darius*, and finding a Scarcity of Provisions, kill'd all the old Men, Women, and young Children, that they might maintain only such as were useful in War. *Bapt. Campoful. l. 7. c. 6.*

2. The Defeat of *Cannes* was so dreadful to the *Romans*, that they were constrain'd to take the Vessels consecrated to the Honour of their Gods to assist them in the War, to make Boys of seven Years old bear Arms, and to enlist among their Troops six thousand Criminals condemn'd to Death. All these Circumstances were shameful in themselves, and doubly so to the *Roman* Honour and Generosity; yet did Necessity enforce them to it. *Val. Max. l. 7. c. 8.*

3. *Cambyfes*, King of *Persia*, making War in *Ethiopia*, found his Army so oppress'd by Hunger, that he was oblig'd to kill some of his least able Soldiers, for Nourishment to the others. *Bapt. Campoful. l. 7. c. 6.*

NEGLIGENCE.

1. There was so great a Negligence in the Camp of *Philip of Macedon*, that one Night they were attack'd by a large Body of the Enemy's Troops, without being the least appriz'd of it by their Scouts; which occasion'd a terrible Slaughter among them, and the King himself to fly, half naked, to an adjacent Town.

2. *Camillus*, in his War with *Spain*, made such Advantage of his Enemy's Negligence, that he fell upon them in the Night, and slew the greatest Part of them. *Plut. in his Life.*

NIGHT.

1. The Night was ordain'd for Rest, and 'tis perverting the Order of Nature to devote it to ought else. *Seneca.*

2. There is something in Night and Darkness which is shocking to human Nature; it lessens the Courage of the most Valiant, and renders the Innocent timorous as the Guilty. Queen *Zenobia*, the most warlike of her Sex, durst never be alone in the Night. *Bapt. Campof. l. 2.*

3. Night, says *Pliny*, assists Imagination with terrible Ideas, and Reason is too weak to chase them from the Mind.

O B E D I E N C E.

1. Obedience is so material a Point, that *Samuel* tells us, in the First of *Kings*, it is better than Sacrifice.

2. *Scipio* and *Catiline* were prodigious in their different Ways: The first was a great Example of Virtue in his Obedience to the Laws, the other a notorious one of Wickedness, in running counter to them.

3. *Theopompus*, King of *Lacedemonia*, being ask'd if the Prosperity of *Sparta* consisted in their Kings knowing better how to command than any other Princes; No, answer'd he; *the flourishing State you see it in, is owing to the Citizens knowing better how to obey.* Fulgos. l. 7. c. 2.

4. *Posthumius Tiburtius* the Dictator, and *Manlius Torquatus*, Consul of *Rome*, put their own Sons to Death, at different Times, for having attack'd the Enemy without Orders, tho' they gain'd the Victory over them; the Advantage of their Conquests not being thought sufficient to atone for their Disobedience, or obtain Pardon from their offended Fathers. *Sabel. l. 1. c. 5.*

5. A *Lacedemonian* Soldier being in Battle, with his Arm lifted up, ready to give the mortal Blow to his Enemy, at that Instant heard the Trumpet sound a Retreat; on which he immediately quitted him, without
ful-

fulfilling his Purpose. A Comrade of his, beholding this Behaviour, ask'd him why he had not kill'd the Person over whom he had such Advantage: *Because*, answer'd he, *it is more glorious to obey our Officers, than to destroy our Enemies.* Plut. in the notable Sayings of the *Lacedemonians*.

6. The Orator *Publius Piso*, to avoid the troublesome Talkativeness of Servants, order'd, that none belonging to him should speak without being ask'd a Question: But having one Day invited the Emperor *Claudius* to Supper, and perceiving he came not, sent his Steward again, to intreat the Honour of his Company, yet he was still absent: And a magnificent Collation being prepar'd, and the Hour of Supper past, he fell into an extreme Rage with his Steward: *I believe*, said he, *thou didst not go to the Emperor.* *Pardon me*, Sir, answer'd he, *I did.* *Why comes he not then?* resum'd *Piso.* *Because*, said the Steward, *he told me he would not.* *And wherefore didst thou not inform me so?* again demanded the incens'd *Piso.* *You did not ask me*, Sir, reply'd he; *and you long since forbade me to tell you any Thing, unless commanded:* On which *Piso* restrain'd his Anger. Plut. in his *Treatise of speaking too much.*

OPPOR-

OPPORTUNITY.

1. *Alexander the Great* regretted, all his Life, that he had not listen'd to a certain Man who propos'd an Invention of shortening the Way between *Macedonia* and some other Kingdoms in *Asia*, in such a Manner, that the Couriers might pass in seven or eight Days, where it then took them up six Weeks. Having lost the offer'd Opportunity, tho' he took the utmost Pains afterwards to find this Person, he never could learn what was become of him; and, by that Neglect, lost the Trial of so useful an Expedient.

2. In Love, and in War, says *Demosthenes*, Opportunity is all. There is a certain Point of Time, a Crisis, in which every one may be successful; and whoever misses it, is in Danger of never gaining what he aims at.

OLD AGE.

1. In *Lybia* none were admitted to the sacerdotal Dignity till they were seventy Years old.

2. The *Lacedemonians*, when they consulted the Oracle, always sent the oldest of their Citizens, to testify, that nothing was so venerable as Age.

3. The *Athenian* Council was always compos'd of very old Men.

4. *Pompey*,

4. *Pompey*, in a great Exigence, having ask'd the Advice of the old and the young Officers of his Army separately, said, the Gods spoke by the Mouths of the old Men, and Men by those of the young.

5. *Cyrus* having laid close Siege to a City of *Asia*, was advis'd by *Themibides* to raise it, which he immediately did, without giving any other Reason to his Officers for so doing, than that he was counsell'd to it by the oldest of all his Captains.

6. *Considius*, a *Roman* Senator, when all others trembled at the Violence of *Julius Cæsar*, and shut themselves up in their Houses, never absented himself from the Capitol, but appear'd, and argu'd there with the wonted Freedom of his Rank; which *Julius Cæsar* perceiving, ask'd him how he alone durst venture to oppose his Will: *Because*, said he, *my Age is my Protection*.

7. An old Man, going to see the *Olympick* Games, could not find a Place to sit down among the *Greeks*, and went over to the *Lacedemonians*, who all immediately rose, and intreated him to chuse his Seat: An Action truly honourable, but shameful to those who had behav'd in a different Manner, and neglected that Observance which is the Due of Age. *Plut. in his notable Sayings*.

8. *Marcus Cato* reproving an old Man of a dissolute Life, told him, Age was ugly enough

enough of itself, he needed not render it more deform'd by Vice. *Plut. in his Life.*

9. Nothing, says *Pliny*, discovers more Merit in Youth, than the Respect it pays to Age.

PARDON.

1. *Phylon* maintains, with a great deal of Justice, that they who know not how to pardon, deserve not to find it. An Excess of Clemency was never prejudicial to Glory. The wisest and the bravest Men have appear'd most so, when they most forgave.

2. *Parmenides* pardon'd *Heraclitus* a Crime of so enormous a Nature, that every one condemn'd him for a Mercy they judg'd so ill-tim'd; but he presently stop'd their Mouths, by telling them, that *Heraclitus* could not be guilty of a greater Fault than they were who blasphem'd the divine Attribute of Mercy.

3. *Alexander the Great* said, it became a noble Heart to forgive, not revenge Injuries; because the one is the Property of a humane Mind, the other of a wild Beast.

4. *Socrates* being advis'd to revenge himself of a Person who had greatly wrong'd him, answer'd in this Manner; *If a Dog bites me, said he, or an Ass brays at me, would it become me to return it in kind?*

5. Age-

5. *Agessilaus* made Friends of his Enemies by these Measures: Instead of taking Vengeance of them, he rais'd them to the first Posts and Employments of the State; shewing, that he neither fear'd their Malice, nor was capable of resenting an Affront from ought beneath him.

6. The *Venetians* having taken their Enemy, the Duke of *Mantua*, Prisoner, instead of depriving him of his Dignity, elected him their Captain-general, and were ever after his most faithful Friends.

7. *Augustus Cæsar* having discover'd the Conspiracy form'd against him by *Cinna*, who for Conviction of his Crime had his own Letters produc'd at the Tribunal, not only pardon'd what he had done, but, to testify that his Power of forgiving was greater than the others of offending, took him into his Arms, swore an eternal Friendship with him, and gave him many great Employments; all which *Cinna* afterwards discharg'd himself in, with the utmost Integrity.

PARENTS.

1. *Telerius* being told that his Father spoke ill of him, said, *If I had not given him Cause, he would not have done so.* *Plut.* in his notable Sayings.

2. The

2. The same *Telertius* being ask'd why the young Men of his Country always rose from their Seats at the Approach of the *old*, answer'd, that accustoming themselves always to do Honour to Age, they would the less forget to honour their Parents. *Ibid.*

3. *Villius*, a rich Man of *Rome*, condemn'd to Death by the Sentence of the Triumvirate, escap'd the Murderer's Hands, and took Shelter with his Son; who wishing rather to enjoy his Father's Wealth, than that he should his Life, betray'd him to the Fury of the Soldiers, and saw him slain by them: After which, drinking with them, he happen'd to say something which they took Offence at, and kill'd him, with many Wounds: A Judgment worthy of his Parricide. *Plut. in the Life of Cæsar.*

4. About the same Time *Cicero*, to avoid the Rage of the Triumvirate, hid himself in his Son's House; who being suspected to have conceal'd him, was put to Torture, in order to enforce Confession: But he resolutely persisted in his Denial, till the Father, unable to endure the Sufferings of so worthy a Son, voluntarily resign'd himself to his Enemies. An Action deserving to be recorded to the End of Time was, the Son's throwing himself on his Knees, and intreating they would be content with taking his Life, and spare his Father's; and the Father's im-

imploring the same Mercy on his Son, and submitting his own Throat: Yet did it not move the least Pity in these cruel Men, who slew them both. *Plut. in the Life of Cæsar.*

5. *Tigranes* being hunting with his two Sons, fell from his Horse, and the Force of the Blow depriv'd him of all Sense or Motion for some Time; on which the eldest Prince, believing him to be dead, took the Crown from his Head, and put it on his own, while the younger tore his Hair, and made the Forest echo with his Cries and Lamentations; calling, ever and anon, to his Brother, in these Terms; *Throw aside the Crown, and assist me in endeavouring to recover our Father.* The King, in a few Minutes, gaining Sense enough to know what was done, made the first Act, after his Recovery, that of putting his eldest Son to Death, and establishing the younger in the Succession, as a Reward for his filial Love and Piety. *Bapt. Camposulg. l. 5. c. 8.*

6. *Cymon* the *Athenian* hearing his Father *Melciades* was condemn'd to die, presented himself before the Judges, and intreated to take his Place in the Prison, and on the Scaffold. *Sabell. l. 3. c. 6.*

7. A Lady of *Ionia* shewing a fine Piece of Tapestry she had wrought, and boasting of her Skill and Ingenuity in the Work, gave Occasion to a *Lacedemonian* Matron to shew

shew her four Sons, all Men of Learning, Probity, and good Manners: *These*, said she, ought to be the Pride of a Woman of Honour; 'tis in such Works as these we merit Praise. *Plut.* in his notable Sayings.

8. *Alexander the Great* paid the most strict Observance to his Mother *Olympia*, in every Thing which concerned not the Affairs of Government; but being depriv'd of that which her ambitious Soul took most Delight in, she became so incens'd, that she not only treated him with opprobrious Language, but enter'd into secret Combinations with his Enemies; all which, tho' he very well knew, he forbore taking any Notice of: And when *Antipater* wrote him a long Letter, reciting the many Enterprizes she had engag'd in against the Tranquillity of the State, he read it without the least Emotion; and as soon as he had done, *Antipater* knows not, said he, that one Tear of a Mother's blots out the Memory of a thousand such Accusations. *Plut.* in his Life.

P A S S I O N S.

1. All Passions are vicious, whenever they arrive at Excess: How careful, therefore, ought we to be in the Restraint of them!

2. Mischiefs committed in the Heat of Passion, find Excuse by those liable to the like Faults: But methinks they deserve little, when

when we consider how easy 'tis to suppress any Inclination in its Beginning.

3. The Passion of *Love*, too much indulg'd, has been frequently the Occasion of *Rapes*; that of *Anger*, terminated but in *Murder*: How terrible, therefore, ought the first Appearance of such inordinate Desires to be to us! and how little ought we to give way to their Instigations!

4. All great Passions, says *Seneca*, destroy Reason, and render us on a Level with that Brute which we resemble, whether it be a goatish Lust, or wolf-like Rage.

5. The Heathens made *Jupiter* take the Form of a Beast, to shew that the greatest Soul, degenerated by Passion, sinks not only beneath itself, but into the most contemptible Being we can think on.

6. *Polymnestor* was so much infatuated by *Love*, that he pluck'd out one of his Eyes, to be the more like a Woman he doated on, who had but one Eye.

PATIENCE.

1. *Pericles*, Prince of the *Athenians*, endur'd, for a whole Day, the Reproaches and unjust Calumnies thrown on him by a mean Person; and being come to his Palace, where the Upbraider still pursu'd him, he order'd one of his Domesticks to conduct him to his
 3 House,

House, left the People, enrag'd at his opprobrious Behaviour, should fall on him, and revenge it. *Sabell. l. 9. c. 2.*

2. *Socrates*, the wisest Man of his Time, having receiv'd a Blow from an indiscreet Person, was perswaded by his Friends to return it; but he gravely reply'd, *You see not, perhaps, that it was an Ass that gave it me, and consequently beneath the Regard of a prudent Man.* Ibid.

3. *Lycurgus*, Legislator of the *Lacedemonians*, having lost an Eye by the Rashness of a wicked young Lad, was intreated by the People to deliver the Criminal into their Hands, that they might punish him; but that great Man, born to practise Virtue himself, and to teach it to others, gave this Youth such admirable Lessons, and wrought so effectually on his Mind, that he became afterwards a worthy Citizen; which occasion'd *Lycurgus* to say afterwards, that he repented not to have lost an Eye, since it had been the Purchase of a Soul to Virtue. *Sabell. l. 9. c. 1.*

4. *Dion* being banish'd from *Syracuse* by *Denis* the Tyrant, retir'd to the City of *Megare*, where endeavouring to speak to *Theodore* the Governor, he was by the surly Servants several Times refus'd Entrance, and compell'd a long Time to wait in the outward Court of the Palace: On which, a
Friend

Friend, who accompany'd him, expressing some Impatience, *We will make them wait,* said he, *as long, when they come to speak to us.*
Val. Max. l. 4. c. 1.

PATRIOT.

1. *Themistocles* being unjustly banish'd by the *Athenians*, took Refuge in the Dominions of the King of *Persia*, who loaded him with Favours, and when the War broke out with *Athens*, gave him the first Employments in the Army; but this truly worthy *Patriot* swallow'd Poison, rather than bear Arms against his Countrymen, tho' they had treated him with Ingratitude.

2. *Callicratides*, General of the *Lacedemonians*, in a Battle with the *Athenians* consulted the Oracle, as was the Custom in those Days; and was told, that the Army would be victorious, but that himself would be slain. On which, without seeming in the least dismay'd, he answer'd, *Had I a thousand Lives, I owe 'em to my Country: Dying victorious, Sparta will have nothing to fear; but were I to live, and not to overcome, what might she not apprehend? Blest, therefore, be the divine Decree.* He had no sooner spoke these Words, than he appointed *Cleander*, a brave and worthy Man, to succeed him in his Command, and settled all the Affairs of the Army in such a Manner,

Manner, that there might be no Confusion after his Death; then, with an undaunted Bravery of Mind, order'd the Trumpets to found a Charge, and began the Battle, which terminated as the Oracle had foretold.

3. *Codrus*, King of *Athens*, hearing that the Oracle had promis'd a sure Victory to the *Thracians*, then at War with him, provided they took Care not to wound or kill his Person, disguis'd himself like a Workman, and went into their Camp, where he affronted and hurt several of their People; on which, the Soldiers slew him, without knowing him. By this Means, the *Athenians* had the better, and the *Thracians* were disappointed of their expected Triumph. *Val. Max. l. 5. c. 6.*

4. Rare as are the Examples of royal Patriotism, that of *Leonidas*, King of *Lacedemon*, was such as might excite a noble Emulation in all who rule, and remind them, that a virtuous Prince will know he is plac'd in that high Station less for the Good of himself, than of those he governs. The Oracle of *Delphos* having foretold that *Greece* would be subdu'd by *Xerxes*, then marching towards it with the greatest Force that ever were gather'd together, unless a King descended from *Hercules* would voluntarily expose himself to certain Death; the generous *Leonidas* hesitated not to be the Victim of his Country: And having taken Leave of his Queen and
I Children,

Children, and settled the Affairs of the Kingdom in the best Manner he could; went, attended with a few choice Spirits who prefer'd Death to the Loss of Liberty, and defended the important Pass of *Thermophile* against the whole *Persian* Army, still continuing to fight till his Body appear'd all over one Wound, and Death had found unnumber'd Entrances into his Heart. *Herodotus.*

5. *Rome*, great and opulent as she was, labour'd for some Time under many Misfortunes, both as to War, and Scarcity. The Oracle being consulted thereon, gave Answer, that *When they could find a Man, who rich, happy, and in perfect Health, would plunge himself voluntarily into a certain Chasm left by an Earthquake, their Calamities should cease.* On which, *Marcus Curtius*, a Roman Cavalier, went immediately to that dreadful Precipice, and flung himself into it. This memorable Action was no sooner done, than, to add to the immortalizing it, the Earth, which had lain open many Years, clos'd over him, to the great Astonishment of the Beholders. *Ibid. l. 5. c. 6.*

POVERTY.

1. Poverty, said *Aristophanes*, is the Mistress of Manners; and, severe and harsh as she seems, the School of Virtue, in her State,
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is chiefly kept. *Euripides* maintains, that Riches bring on Vices, but Poverty is attended with Wisdom; and that all the truly brave and worthy are content with having only the Necessities of Life supply'd.

2. *Aristides*, surnam'd *the Just*, being very poor, was rais'd to the first Employments in *Athens*; and *Callias*, the most wealthy of the Citizens, endeavour'd by all Means to acquire his Friendship, yet did the other make little Account of him, perceiving he plac'd his Felicity in his Treasures. *Plut. in his Life.*

3. *Epaminondas* attain'd not to the Name of Demi-god, nor *Lycurgus* of Saviour of the People, because they abounded in Riches, but because having been poor, they knew how to be content, and to render themselves serviceable to their Country. *Plut. in the Life of Pelopidas.*

4. The Exile of *Diogenes* was the Cause, and the Beginning of his Study of Philosophy.

5. *Pythagoras* liv'd on Fruit, instead of Bread.

6. *Philoxenus* was among the Number of those whom the *Athenians* sent to people a new Town in *Sicily*, and had a spacious and well-furnish'd House allotted for his Share, with an Allowance to live at his Ease; but perceiving that Pride and Voluptuousness

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were stealing on his Soul, he return'd to *Athens*, where he had no Estate; saying, 'Tis better to lose all, than myself.

PERFIDIOUSNESS.

1. Perfidioufness is commonly punish'd by an Effect directly contrary to the Designs of the Person guilty of it; and sometimes even themselves, by the most bitter Remorse, inflict their own Torment.

2. *Cleomenes*, King of *Lacedemonia*, having made Truce with the *Argians* for the Space of seven Days, fell on them the third Night, when they were lull'd in Sleep and Security; justifying his Breach of Faith by this Equivocation, that in the Truce there was no mention made of Nights. But behold the Event of his Perfidioufness; the Women of *Argos*, enrag'd at seeing their Husbands slaughter'd before their Eyes, took up Arms, and were so powerfully actuated by Despair, that they did Things which compell'd the unjust *Cleomenes* not only to raise the Siege, but also to retire wholly from their Territories. *Plut. in his notable Sayings.*

4. *Lysander*, Admiral of the *Lacedemonians*, had a Maxim, that in Love and War all Stratagems were lawful; and would frequently say, they deceiv'd Children with Toys,

Toys, and those arriv'd at Maturity with Oaths. *Plut. in his Life.*

4. The Emperor *Caracalla*, under Pretence of marrying the Daughter of *Artabanus*, King of *Parthia*, invaded his Dominions with an Army of a hundred thousand Men, but was driven back with an incredible Damage, and soon after was kill'd by his own People, as unfaithful to him as he had been to the royal *Parthian*.

5. *Rastrick*, Duke of *Cleves*, having falsify'd his Faith to *Lewis* King of *Germany*, was defeated in a pitch'd Battle; and being taken Prisoner, his Eyes were put out, as a Punishment for his Perfidiousness.

6. The Emperor *Justinian* receiv'd infinite Losses by his Breach of Faith with the *Saracens*, and afterwards with the *Bulgarians*: The ill Success of his Arms against them made him become so much the Hatred of his own Subjects, that being return'd to *Constantinople*, *Leontius* usurp'd the Empire, and sent him to Banishment, after having cut his Nostrils.

PHILOSOPHY

1. Philosophy is the Desire of Wisdom, 'tis the Study and Exercise of Science, or rather, it is the Science of all Things; and

particularly teaches us to know God, and ourselves.

2. A wise *Hebrew* being ask'd by *Ptolomy*, King of *Egypt*, what *Philosophy* was, answer'd, that it was the Refiner of Reason; it taught how to profit by every Thing; never to be transported by any Thing; to despise all transitory Pleasures, and to be rul'd by its Prescriptions in all the Actions of Life.

3. Philosophy, said *Xenocrates*, roots out all Pride, Ambition, Anger, Avarice, and Injustice, from the Soul; and raises Humanity almost to divine.

4. *Euclid*, of the City of *Megare*, being desirous to hear *Socrates*, who was at *Athens*, and the War between these two Cities being at that Time so violent that no Native of one could be found in the other without inevitable Death, the Love of Science made him despise the Danger, and, habited like a Woman, he pass'd a Night in Discourse with *Socrates*, and return'd to *Megare* at Break of Day.

5. *Anaxagoras* left a large Patrimony for the Sake of Philosophy, which he went to study at *Athens*: At his Return, he found his House ruin'd, his Lands laid waste, and his whole Estate in Confusion; on which, *I have lost the perishable Part of my Inheritance*, said he, *but I have acquir'd Treasures which cannot*

cannot be taken from me : Meaning, that Philosophy was infinitely more precious to him than any worldly Good. *Val. Max. l. 8.*

6. *Democritus* being so rich, that he was able, without Prejudice to his Estate, to feast King *Xerxes* and his whole Army, as they pass'd into *Greece*; gave all his Patrimony among his Kindred, reserving only a small Sum of Deniers to be paid him in *Athens*, where he went to improve himself in the Study of Philosophy.

7. *Zenon*, Founder of an Academy for *Stoicks*, after having been possess'd of immense Riches, sustain'd such Losses, that he found himself Master of nothing but one Ship, which afterwards was also wreck'd. As soon as he was told the Misfortune had happen'd to this last Stake, *Fortune*, said he, *thou dost well to oblige me to put in practise that Philosophy I have so long been studying.*

8. *Cleanthes* the Philosopher, was so poor, that he was obliged to grind Corn under a Farmer for his Subsistence: In which Time, he wrote an excellent Treatise on the Course of the Heavens. *Antigonus*, King of *Macedon*, being told of it, sent for him, and asked him, if he saw the wonderful Things he wrote of in the Millstone, *No, my Lord!* answered he, *But while I labour with my Hands for my Livelihood, the Eyes of my Mind are bent on Subjects more sublime, and*

what I reflect on in the Day, I write down in the Night.

9. A young Man having studied a long Time in the School of *Zenon*, after returning to the Place of his Nativity, was asked some Questions concerning his Learning by his Father, to which his Answers not being entirely satisfactory, he began to be very angry, and to treat him with the utmost Harshness; the young Man bore this Behaviour with great Patience and Resignation saying, *Behold my Father! what I have learned in the School of Zenon.* Meaning that Philosophy teaches above all Things to command the Passions. *Var. Hist.*

10. After *Denis* the younger had been driven from his Territories, one of his Familiars asked him of what use was the Philosophy of *Plato*. To which he wisely answered thus. *'Tis of infinite use to me,* said he, *because it teaches me to bear this Alteration in my Fortune with Patience.* *Plut. in his notable Sayings of Kings.*

11. The same *Denis*, when in Prosperity, to do Honour to *Plato*, made him mount a triumphant Chariot, which himself conducted through all the chief Streets of the City, testifying by that Submission, that the Science of Philosophy was superior to Royalty. *Ælian. L. 4. Var. Hist.*

PITY.

PITY.

1. Among the ancient *Romans*, Pity was held in such Estimation, that they had a Law among them, inviolably observed, which enacted, that no Person should make a Feast, without having first provided something for all the poor People of that Neighbourhood.

2. *Pythagoras* accustomed himself to acts of Pity even to the dumb Creation; he never saw a Bird taken in a Net, that he did not use Means to prevail on those who had taken it, to let it fly: And whenever he met with any Fishermen, would buy all the Fish they had caught and throw them into the Sea; saying, every Thing had a right to Live, and it was the utmost Injustice for Man to take away what he could not give.

3. There is nothing so evidently proves a noble Soul as Pity; whoever is void of that humane Virtue, is a proper Instrument for the Malice of the Fiends to work on, for the Destruction of Mankind.

4. 'Tis observable, to the great Disgrace of Humanity, that Man is the only Creature who wants Pity for those of his own Species.

5. Bears, Wolves, Tigers, Dogs, and even Cats, will courageously defend each other, when assaulted, and lose their Lives in Vindica-

tion of their own kind: Man fights with Man, and for Hire combats his own Likeness.

P L E A S U R E.

1. Pleasure animates the Soul, and gives it Wings to fly to the Execution of its Laws, but debilitates it for ought besides.

2. Those who die in their Pleasures, begin to live again in a Hell of Torment: As *Armenius* Lieutenant to King *Xerxes*, who died with drinking an Excess of Wine; and *Leander* who choaked up Life with too much eating.

3. Moderate Pleasures are the Life both of the Soul and Body, but too much indulged, render the Understanding weak and unactive, beget Diseases, and bring on hasty Death.

4. To a virtuous Mind, nothing affords so much Pleasure as the Opportunity of doing good Actions.

P O E T R Y.

1. Poetry is one of the greatest Ornaments of Literature, and discovers a sublime Genius more than any Science whatever; because to be a good Poet, a Man must be a good Philosopher, a good Painter, a good
Histo-

Historian, have a Brain fertile in Invention, a ready turn of Thought ; be perfectly skilled in the Languages both learned and polite, know the very inmost Recesses of Nature, represent the Passions in all their various Degrees and Forms, and want nothing that Humanity is capable of receiving.

2. *Demosthenes* maintained that Poetry summed up all the Sciences, because none were worthy to profess that without a perfect understanding of all the others.

3. The Ancients express the Esteem they had for Poetry, by having the Oracles of their Gods always delivered in it. *Diodorus*.

4. *Alexander the Great* paid such Veneration to the *Illiad* of *Homer*, that he kept them in a Box of Gold among his most precious Things, and often said, he looked on them as the most choice Treasure he was Master of. *Sabell. L. 2. c. 7.*

5. *Virgil* having read with extraordinary Attention the Poet *Ennius*, was asked concerning his Works by one of his Friends, to which he replied, That he had found a more valuable Mine, than those of Gold, in the Writings of that excellent Poet. *Sabell. L. 6. c. 7.*

6. Poetry, when on proper Themes, is of the greatest Service to improve the Morals, as well as Understandings of the Readers ; because Delight being mingled with
Instructi-

Instruction, it makes the deeper Impression on the Mind.

7. An eminent Author says, That Virtue when adorned in the beautiful Garment of Poetry, is too lovely not to make the most insensible become charmed with her.

8. *Demaratus* maintains, that only dull and heavy Souls are incapable of being pleased with Poetry.

P O P U L A C E.

1. The Populace is a Monster so powerful, so fierce, and so dangerous to provoke, that the Wise use their utmost Diligence to keep in its good Graces.

2. Nothing is so easily offended, so difficult to content, or so liable to change as the Populace. It has no other Friend than good Fortune, it adores the Sun only in its Meridian, and derides and persecutes the Eve of Prosperity.

3. With what Songs of Triumph did the *Athenians* run before the Chariot of *Alcibiades* when returning from his Banishment, but when fallen again into Disgrace, how did the same People deride his Misfortunes !

4. *Phocian* made a Speech one Day among a full Assembly of the People, which he found met with a general Approbation : *I am afraid*, said he, turning to one of his Friends,

PREDICTION. 181

Friends, *That I have uttered something contrary to Reason.* Giving to understand by that Demand, that the Populace are apt to applaud ill Things rather than good. *Plut. in the notable Sayings of Kings.*

PREDICTION.

1. 'Tis an Error to give too much Faith to Predictions, and also wholly to neglect them. If *Percillas* had believed *Tutian*, who foretold his Shipwreck, he might have escaped being drowned.

2. *Philip* King of *Macedon* was warned by the Oracle to beware of a Chariot; for which Reason he never rode in one, nor would go into a certain Place of his Kingdom, because it was called Chariot. Did this Caution avail him aught: The Sword of *Pausanius*, by which he fell, had a Chariot engraved on the Hilt, and thus was the Prediction made good. *Val. Max. l. i. c. 8.*

3. 'Tis a common Argument against Predictions, that if we are decreed to endure Misfortunes, to know them, will not render them less inevitable, and if predestined to good Fortune, have no Occasion for such Foreknowledge; but this may be easily answered by saying, That if threatned by any malevolent Aspect of the Stars, Precaution may

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may possibly, though not always, render it ineffectual.

4. *Seneca* spent his whole Life in learning how to bear well the Disappointments and Misfortunes of which it is full.

5. The good Pilot, while his Vessel is in the Port, provides against the Dangers which may arrive, and acts not like that Soldier who was cashier'd by *Alexander the Great*, for going about to scower his Javelin when it was Time to make use of it. *Plut. in the Life of Alexander.*

PRIMOGENITURE.

The right of Primogeniture has been in all Ages and in all Nations of the World, observed with the utmost Strictness. The holy Scripture assures us, that the Patriarchs left their whole Estates to their first born Sons, and gave the others little Fortunes only by way of Presents. *Justin* testifies the same of the *Parthians* and *Macedonians*; and *Cromerus* of Nations more remote and unciviliz'd.

PROSPERITY.

1. *Paulus Emilius*, a Roman General, having obtained a compleat Victory over the *Macedonians*, and taken *Perseus* their King,
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in order to retain his Soldiers within the Bounds of Moderation, spoke to them in this Manner. There are Men, my Friends! said he, who on a lucky turn of Fortune swell themselves with Pride, and rather glory in the present Prosperity of their Affairs, than reflect that all human Good is liable to change; but let us, above all Things, avoid this Error. We have before our Eyes a notable Example of the Uncertainty of Events; we see the Pride of many Ages in one Day destroy'd; the House of *Alexander the Great*, who was the most powerful Prince of the Universe, is now subjected to the *Roman* Sway; we see a King whom yesterday we beheld attend by more than a Million of Warriors, now reduc'd to receive Meat and Drink from the Hands of his Enemies; and acknowledging each *Roman* Citizen as his Master. Ought we then to look on our Happiness as more assured? No certainly. We are also Men, and consequently liable to the same Vicissitudes of Fortune; few are there who never experience a Change, and if to Day we glory in our Victory, To-morrow some unforeseen Event may happen as greatly to our Disgrace. *Plut. in his Life.*

2. *Marcus Aurelius*, having vanquish'd *Pamphilion*, Chief of the *Parthians*, said to him, I tell thee, I more dread Fortune in her

her Smiles than Frowns, because I know neither are of long Continuance ; and when in *Adversity*, I expect *Prosperity*, when in *Prosperity*, I look every Hour for *Adversity*.

3. *Cyrus King of Persia* had been for a long Time so prosperous in all his Enterprizes, that he began at last to put an entire Confidence in Fortune and his own Strength, and this was the Cause that he neglected the Advice given him by *Cræsus*, who dissuaded him from entering into a War with *Thomiris Queen of Scythia*, in these Words. Know, said he, *That all human Affairs have a certain Period, seldom it is, that those who have lived happy die so. Myself, great King, is an Example of this Truth : Be therefore warn'd by the Fate which has overtaken me, and be content with the Glory thou hast acquir'd, without hazarding it any more in the wavering Sea of Fortune.* But *Cyrus* having subdued all *Asia*, Part of *Greece*, the Kingdom of *Babylon*, and a great Number of other Places, and seeing himself Master of an Army which by their many Conquests were thought invincible, would not suffer himself to be deterr'd from prosecuting this new Victory, which he look'd on as already gained, and giving Battle to *Thomiris*, lost not only his Life, but also all the Reputation he had gain'd, by being vanquished by a Woman. *Herodotus, l. 2.*

4. *Alexander*

4. *Alexander the Great*, though a Prince endowed with great and uncommon Perfections, suffered himself to be transported beyond the bounds of Reason, at the happy Success of his Undertakings: He not only indulg'd all Voluptuousness, but also was so much puffed up with Pride, that he disdain'd to be thought descended from a Mortal, and would be worshipp'd as the Son of *Jupiter*. *Ælian. l. 9. Var. Hist.*

5. *Julius Cæsar* being rais'd above his Fellow-citizens, declared perpetual Dictator, and the sole Authority lodged in him, could not yet be content, but would needs make himself be call'd King of the *Romans*, a Name most odious to the People since *Tarquin*, and this it was that caus'd his Death. *Plut. in the Life of Brutus.*

6. *Polycrates*, Lord of the *Samians*, had such Success in every Affair of Life, that he was frequently accustomed to say, He never wish'd for any Thing, but Fortune immediately presented him with it. Being one Day in a gay Humour, he threw a Ring of great Value into the Sea, and soon after the same Ring was brought to his Table at Dinner in the Belly of a Fish. Yet did not this good Fortune attend him to the Grave; *Orontes*, Lieutenant of *Darius*, King of *Persia*, at last took him Prisoner on the Summit of a Mountain, where he had fled
after

after the Defeat of his Army. *Val. the Great, l. 6. c. 11.*

P R U D E N C E.

1. Prudence is the Queen and Directress of all the other Moral Virtues; in her consists the Knowledge how to manage good Fortune, and provide against bad.

2. The prudent Man, says *Socrates*, remembers all Things *past*, makes a right Use of the *present*, and provides for the *future*.

3. *Demus* a great Person, and well versed in Affairs of State, said nothing could be more prejudicial to a Commonwealth, in a Condition to make War, to be wholly at Peace, because they would turn their Arms against one another, and rise up in domestic Sedition when they had no Enemies to Combat with. *Plut. in his Treatise how to receive Benefit from our Enemies.*

4. *Agefilas*, King of *Lacedemonia*, having sustain'd great Losses in his Battles with *Epaminondas*, Captain General of the *Thebans*, and being again attack'd by him, ordered his Men not to aim at destroying a great number of his Soldiers, but rather to use their utmost Efforts against himself, since it was entirely his Prudence which had render'd the Swords of his Army so victorious. *Plut. in his Notable Sayings of Kings.*

5. *Scipio*

5. *Scipio Africanus*, being accused by the Tribunes of the People of many Things, answered nothing to the Crimes alledg'd against him, but only said, *I have not yet render'd Thanks to Jupiter for the great Victory I obtained against Carthage and Hannibal, so advantageous to Rome, permit me first to Sacrifice, and then give what Judgment you think proper on me.* This said, he turn'd towards the Temple, follow'd by his Friends and a great number of the Senators, which the People perceiving attended him also, and instead of condemning, made him triumph another Time. *Plut. in his Life.*

P R E S E N T S.

1. 'Tis not the Value of the Present, but the affectionate Heart of him that offers it, which renders it acceptable to a noble Mind, there is sometimes more Love in an Egg, than a *Pheasant*.

2. A Peasant having bred up a Bird with great Care, intending to make a Present of it to *Alexander the Great*, and seeing it kill'd, made no Scruple to carry the Feathers to the King as a Mark of his good Intention, which that Prince receiv'd favourably.

3. *Anaxerxes* King of *Perfia*, disdain'd not to accept a Draught of Water from a poor Labourer, who offer'd it to him as he pass'd

pass'd by the Place where he work'd. This Prince was us'd to say, it was no less magnanimous to receive small Presents, than to give great ones. *Plut. in his Life.*

P R I D E.

1. Pride is the Detestation of God and Man, 'tis the Spring from whence most other Vices flow, and though it should draw no other after it, yet is it sufficient of itself to turn the best Things into Wickedness.

2. *Capaneus* puffed up with Pride, spoke contemptuously of the Gods, and thinking himself too great to stand in need of their Assistance, was struck dead with their Thunder at the Siege of *Thebes*.

3. *Dioclesian* the Emperor having been so proud, that he made himself be call'd the Brother of the Sun and Moon, was afterwards asham'd of his Presumption, and became the humblest of Mankind.

4. *Menacrates* perceiving *Philip* of *Macedon* to be falling into this Vice, made him see his Error by a pleasant Stratagem; he invited him and his whole Court to a Feast, where were several Tables for the Nobility all cover'd with the most excellent Viands, but that for the King was serv'd only with Incense, which he asking the Meaning of, *if thou art a God*, said *Menacrates*, *as thou thinkest*

thinkest thyself, this is the only Food thou canst be treated with. These Words were indeed too severe for some Kings to have forgiven, but this excellent Prince was so far from being offended, that he ever after look'd on the Speaker of them as his best Friend, and from that Moment threw off all Pride and vain Glory. *Ælian. Var. Hist.*

5. The Pride of this World is generally turn'd into Contempt. Those who for some Time are idoliz'd, are in the End derided, even *Alexander the Great*, worshipp'd as a God while living, was denied human Rights when dead, his Body lying unburied for thirty Days. *Ælian. l. 12. Var. Hist.*

6. *Demosthenes* observes, that nothing obscures the Lustre of good Actions so much as Pride, nor renders ill ones so notorious.

P L A Y.

1. They say the *Lydians* were the first Instructors of Gaming, and for this Reason, that finding their Country in great Scarcity of Provision, this new invented Diversion might take up the Minds of the People, and prevent them from Murmuring, or falling into those Discontents and Inconveniencies, which are often the Consequences of Famine. History tells us, the Device succeeded so well, that they supported themselves

selves for seven Years with the same Quantity of Corn which was usually expended in one.

2. *Cbilon* being sent from the *Lacedemonians* to *Corinth*, to treat of an Alliance between those two Nations, found the Governors playing at Dice, at which he return'd, without delivering his Message; saying, it would be very inglorious for the *Spartans* to hold Society with Players of Dice. *Plut. in his notable Sayings.*

3. *Alphonso*, Son of *Ferdinand*, King of *Spain*, forbad all his Train the Use of Cards or Dice, on the Penalty of being banish'd his Court for three Months.

4. It was the Opinion of the Ancients, that nothing discover'd an avaricious Mind more than the Love of Gaming; and that Eagerness with which the Moderns engage in it, the Transports they are in at a lucky Hit, and Discontents ensuing a contrary one, prove but too evidently that Assertion to be just.

5. *Seneca* maintains, that nothing is more impolitick than publick Gaming, and with Reason: For could a Statesman see himself in those antick Gestures which his good or ill Fortune at Play puts him in, or a fine Lady the Distortion of those Features she has, perhaps, all the Morning been endeavouring in her Glass to compose; the one would tremble at the little Regard would hereafter be paid to his Counsels, and the other for

the Loss of her Conquests, and Reputation of Beauty.

QUARREL.

1. Private Quarrels are as shameful, as publick ones are dangerous to a Commonwealth: And if it be dishonourable to be accounted a Coward, it is no less so, in the Opinion of the truly brave and wise, to be too ready to draw the Sword on every trifling Occasion. None can be too forward in vindicating the Honour of Religion, their Country, or their King; none too backward, when none of these are concern'd.

2. *Demaratus* observes, that there are a Sort of People who take Delight in Quarrels, and those, he says, are of all Fools the most contemptible, and beneath the Notice of a Man of Honour: From such it is better to bear an Affront, than resent it.

RECOMPENCE.

1. The Recompence of Service is as useful as it is honourable to him that makes it: People will hazard every thing where Profit, as well as Thanks, is to be expected. *Hannibal* never engag'd in a Battle without assuring his Soldiers of great Rewards, if Success attended their Arms.

2. *Aulus*

2. *Aulus Posthumius* the Dictator, when warring with the *Latins*, promis'd a great Reward to him that should first enter the Camp of the Enemy; which being publish'd, every one strove who should be foremost, and by that Means great Numbers pour'd at once upon them, and was the Cause the *Romans* acquir'd so compleat a Victory.

3. *Titus Gracchus* being about to give Battle to the *Carthaginians*, promis'd a certain Reward to every Soldier who should bring him the Head of an Enemy; but he was oblig'd afterwards to retract that Condition, because his Men were so eager to cut off the Heads of the Dead, that they neglected to pursue the Living.

4. The *Romans* had so great a Sense of recompencing a Service done them, that they kept Persons to feed the Geese about the Capitol; those Birds having, by their Cries, given them Notice of the Enemy's Approach.

5. *Pliny* gives an Account of a Dog being honour'd with a Statue, for having detected some sacrilegious Persons; and a Horse, for having preserv'd his Master, in great Danger of being taken by his Enemy, that was kept ever after free from the Bridle and Saddle. How much more, then, ought Men to receive Recompence for good Actions.

6. Many there are who suffer Virtue to be its own Reward, but a Man must have a more than ordinary Share of it when he takes any Pains to do Good for Persons of that Principle.

REMEMBRANCE.

1. Of all Things, we ought always to remember a Favour done us: No Distance of Time or Place should make us forget it. *Demaratus* says, past Kindnesses should dwell on our Tongues, and in our Hands, as well as in our Hearts.

2. 'Tis wonderful to consider the Remembrance of Brutes! The most learned Philosophers have been at a Loss to account for the Sensibility of Horses and Dogs, in following their Owners Steps, tho' a great Space of Time has separated them; their attending the Graves of those they lov'd, when living; and a great Number of other Instances of their Remembrance, which History is full of, and daily Experience convinces us of.

3. Some Persons travelling, were oppress'd by Thirst, and being weary withal, they cast Lots who among them should go in Search of Water; which being decided, he to whom Chance, or rather his good Genius, had given the Task, went readily about it; and being

come to a Fountain, found an Eagle twisted round with a Serpent, and in great Danger of being kill'd ; on which he drew his Sword, and deliver'd the Bird, by cutting his Enemy in Pieces: This done, he drew some Water, and carry'd it to his Companions ; but being about to drink himself in his Turn, the same Eagle flew down, and with his Beak overthrew the Vessel, and spilt all that was in it on the Ground: At this, the Traveller was beginning to relate what he had done to those that were with him, and complain on the Ingratitude of this Animal ; when he perceiv'd their Eyes to start, their Bodies to swell, and their Skins grow black and horrid, and soon after beheld them die in the most bitter Agonies ; the Water they had drank having been envenom'd by the Serpent before mention'd ; and himself alone preserv'd, by the Remembrance of the Eagle.

Plerius, l. 19. c. 7.

RELIGION.

1. The ancient *Pagans* were such strict and zealous Observers of their Religion, that they sacrific'd, with all imaginable Chearfulness, their own Children, on the Altars of their Gods, and sometimes themselves, as *Calanus* the *Gymnosophist* is an Evidence. This Man having taken Leave of all his Friends, and

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settled the Affairs of his Household, came to a large Pile of Wood which he had order'd to be rais'd, and placing himself in the Middle, made it be kindled, and, with an unshaken Constancy, endur'd the Flames, singing Praises to his Gods while the least Power of Utterance remain'd. *Alexander the Great* being in that Country, was present at this extraordinary Sacrifice, and confess'd himself overcome by the Martyr in Courage, and Greatness of Mind. *Plut. in the Life of Alexander.*

2. *Leonidas*, the Governor of *Alexander the Great* in his Minority, one Day reprimanded that Prince for being too profuse of Incense when he sacrific'd; telling him, that he ought to be Monarch of *Arabia* before he us'd the Product of it in so extravagant a Manner. *Alexander* forgot not these Words; for after having succeeded to the Estates of his Father, his Arms made him Master of *Arabia*; and his first Use of that Conquest was, to send an immense Quantity of Perfumes to *Leonidas*, writing to him in these Terms; *I send thee Incense enough, that thou mayst henceforth be no Niggard to the Gods; and also to make thee know, that as improbable as it seem'd once to thee, I am Monarch of Arabia.* Sabell. l. 1. c. 3.

3. After the City of *Rome* was taken by the *French*, as the Priest of *Romulus* and the

Vestal Virgins were departing, each carrying what they were able of their sacred Utenfils, they were met by *Lucius Alvarius*, who made his Wife and Children descend from a Chariot, which he had provided for them, and put the Priest and holy Virgins into it; shewing, he preferr'd the Reverence due to Religion far before the Ease of his own Family. *Val. Max. l. 1. c. 1.*

4. *Antiochus*, surnam'd *the Great*, holding the City of *Jerusalem* besieg'd, was intreated by the *Jews* to grant them a Cessation of Arms for seven Days, that they might perform Sacrifice, and other solemn Acts of Devotion to God; which this good Monarch not only comply'd with, but also knowing their Scarcity of Provision, presented them with many large and fat Oxen, conducting them himself to the Gates of the City, and delivering them to the Hands of the High-priest, desir'd him, that if there was any Thing else in his Camp worthy of being made a Victim, he would command it for the divine Service. The *Jews*, astonish'd at his Bounty and Piety, voluntarily submitted themselves to him soon after, saying, such a King was worthy to reign over them. *Plut. in his Life; also Justin.*

4. *Callicrates* maintains, that those Persons have no Religion at all, who scruple to sacrifice every Thing to it.

RENOWN.

R E N O W N.

1. To be renown'd for any particular Qualification, is, to some, an Instigation to persist in doing well, that they may deserve it yet more; to others it serves only to make them careless of their future Behaviour, as thinking their Reputation already establish'd, and they have nothing more to do.

2. As *Alexander the Great* was on his Conquests thro' the *Indies*, a Prisoner was presented to him who was fam'd for such extraordinary Skill in Shooting, that it was said of him, he never fail'd to send an Arrow from his Bow into the smallest Circle that could be drawn, and at as great a Distance as his Eye could reach. *Alexander*, who was passionately fond of every Thing that was curious, commanded him to give a Proof of his Dexterity in his Presence; which the *Indian* refusing, his Conqueror was so incens'd, that he order'd him to be put to Death. Those who were employ'd in the Execution told him, that his own Obstinacy had brought on his Fate; to which he answer'd, that he preferr'd Death to the Loss of his Renown; and that it was the Fear of not being able, in the Presence of so great a Monarch, to do what he had been accusom'd to, which had hinder'd him from obeying
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his Commands. This Reply being reported to *Alexander*, he granted him his Life, and, withal, his Liberty. *Plut. in his notable Sayings.*

R E P R O O F.

1. *Demaratus* coming to *Corinth* in *Macedonia* at a Time when *Philip* was in very great Displeasure with his Wife, and being ask'd by that King if the *Athenians* and *Peloponnesians* were in Amity with each other, made this Reply; *Metinks*, said he, *it should but little concern you, Sir, whether your Neighbours maintain Concord or not, while your own House is render'd unhappy by domestick Dissensions.* *Plut. in his Life.*

2. *Diogenes* being made Prisoner by a Soldier belonging to *Philip* of *Macedon*, and brought before him, at the Time he was making War on the *Greeks*; the King ask'd him if he were not a Spy. *Yes, certainly*, said the Philosopher, *I spy thy Imprudence; who, without being constrain'd by any Person, hazards, every Hour, thy Glory, thy Kingdom, and thy Life.* *Plut. in his Treatise how to discern the Flatterer from the Friend.*

3. *Demosthenes* being ask'd by the Tyrant *Epemetes* why he wept for the Death of a Philosopher, his Companion, telling him it was unworthy of a wise Man to give way to
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the Passion of Grief; reply'd in these Terms, *I weep not, said he, because my Friend is dead, but because thou art alive*: For greater Mischiefs happen to the Sciences by the Life of the Wicked, than by the Death of the Good.

4. The *Lacedemonians* had a Custom inviolably observ'd, which was, to punish all who pretended to reprove others for those Faults they were guilty of themselves; and also to chastise with the same Severity, all who resented Reproof, when given by a Person qualify'd for it.

5. The *Athenians* having rebell'd against *Demetrius*, King of *Macedon*, were again subjugated by him, and their City taken; where finding a great Scarcity of Provisions, he call'd a general Assembly of the People, and assur'd them, in a long Speech, that he not only forgave their Fault, but would also give each Man a Quantity of Corn: But having utter'd something incongruous in his Harangue, one of the Inhabitants repeated it, with a loud Voice. *For this Reproof*, said the King, *I will give thee five Times as much Corn as any other of the Citizens*.

6. *Denis*, Prince of *Syracuse*, having wrote a Tragedy, sent it to *Polyxenus* the Poet, in order for his Correction of it; who having read it, scratch'd the Writing entirely out, from the Beginning to the End; and told

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him,

him, he found nothing in it worthy to be preserv'd. *Plut. in his Life.*

7. A poor Peasant seeing the Archbishop of *Cologne* travelling with a very gay Equipage, and a great Number of Servants, well mounted and 'arm'd, burst into a Fit of Laughter at his Approach; which the Archbishop demanding the Cause of, *Would it not make any Man laugh, said the Countryman, to think by what Means St. Peter, who was the Prince of Prelates, and liv'd and dy'd in Poverty, should leave his Successors so rich?* To which the Archbishop, in his Justification, reply'd, that he travell'd as a Duke, and not as a Prelate. These Words made the Peasant laugh a second Time: *I would fain know of you, my Lord, resum'd he, that if the Duke you speak of should happen to go to Hell, where you think the Prelate would be?* *Fulgof. l. 6. c. 2.*

REPUTATION.

1. Next to being in Reality virtuous, there is nothing so much to be priz'd as the Reputation of being so. *Demosthenes* says, that without any other Motive than merely the Desire of preserving a good Reputation, many a gross Crime has been prevented.

2. *Alexander the Great* had such a Reputation in his Time, that those who had been com-

commanded by him, could afterwards suffer no other to command them; thinking, as they had *bad* the Honour to serve the greatest Man in the World, it was an Indignity to them to serve ought beneath him.

3. Why do we see the generous Man forgive his Enemies, the liberal Man do Acts of Benevolence to the Poor, the stout Man fight, the wise Man advise, but to acquire the Reputation of such or such a meritorious Action?

4. *Pliny* maintains, that the Pride of Reputation is laudable; and only those who are below Scandal imagine themselves above it, and scorn the ill Opinion of the World.

RICHES.

1. The greatest Souls have sometimes suffer'd themselves to be transported with the Delight they took in the Enjoyment of Riches: Such was *Cræsus*, *Arceſtus*, *Polymenes*, and the *Lydian* King, who were all Idolaters of their Wealth. They call'd Gold the only Good, and ador'd no other God than the Sun of the Alchymists.

2. There are very few who, if they are not entirely bias'd by Riches, can forbear looking on those possess'd of them with an outward Homage, and secret Envy. The Name of Wealth, says a Philosopher, attracts more

Reverence than Wisdom, Sweetness of Disposition, or even Virtue itself.

3. Riches are the Veil which hide all manner of Deformities, either in Mind or Body, as Poverty does all Perfections.

4. *Peloptias*, King of *Egypt*, triumph'd over the Chastity of *Heranone* with a Chain of Pearls, which made him say, that no Virtue was secure from being wreck'd, in the Ocean of Riches.

5. *Darius*, King of *Persia*, having essay'd all that Eloquence and Importunity could do to obtain the Affection of *Lucia*, at last attack'd her with the Arms of an immense Sum of Gold, which overcame all the Scruples she had made before, and gave her into his Possession.

6. Riches are neither good nor ill in themselves, but in the Use made of them. If expended in those Purposes for which they were given, they procure every Thing that is necessary and pleasing to Life; but if abus'd, either by an ill-plac'd Profuseness, or sordid Parsimony, they become pernicious to both Soul and Body. That they do not always corrupt the Mind, must be allow'd, by the Examples of *Abraham*, *Lot*, and *Jacob*, who were all very rich and holy Persons.

7. *Lycurgus* forbid the Use of Gold and Silver in *Lacedemonia*, saying, that Nature had wisely conceal'd those Metals in the Bowels

Bowels of the Earth; and the Evils they brought on Mankind were a just Punishment for the Sacrilege committed in tearing them open. *Plut. in his Life.*

8. *Philip*, King of *Macedon*, made War on *Greece*, for no other Reason, than because having plunder'd some little Towns, he judg'd by what he found in them, that *Greece* abounded in Riches.

9. The *Swisses* abandon'd and set fire to their ancient Habitations, in Hope of finding a Country less barren than their own.

10. The *Scythians* prevented the Invasion of their Country by the Answer they made to the Ambassador of *Uxores*, King of *Persia*, who was sent to threaten them with War. *Nothing could be more welcome to us, said they, than to engage in a War with your Master; we having but little to lose if conquer'd, and if victorious, shall be great Gainers by the Spoils of Persia.* These Words being reported to *Uxores*, he desisted from that Enterprize, and turn'd his Arms on a more fertile Country.

11. *Anacreon* having receiv'd five hundred Talents, the Gift of *Policertes*, became so restless in the Thoughts of how to preserve and to employ this Sum, that after having kept it eight Days, he carry'd it back to the King; telling him, that Money merited not the Pains it cost the Person who possess'd it.

12. *Phocion* the *Athenian* being visited by the Ambassadors of *Alexander the Great*, they presented him with a hundred gold Talents, the Gift of that Monarch; on which he demanded the Reason of that extraordinary Bounty, seeing there were more *Athenians* than he. *Yes*, said the Ambassadors, *but our Master esteems you the most worthy among them. Suffer me then to continue so*, resum'd he, *and bear back what might else corrupt my Virtue.* *Plut. in his Life.*

13. *Philopomenes*, General of the *Athenians*, having made a League with the *Spartans*, they sent him a Present of sixty gold Talents, which he return'd, with this Message, that he neither took them for honest Men, or Friends, who sought to gain him by Gold, which was the common Method of acquiring kind Offices from Villains. Such as would sow Seditions among the People, make fine Harangues to deceive the Senate, and shut their Mouths when Truth call'd on them to speak. *Plut. in his Life.*

14. A great *Persian* Lord having left his Country, and come to reside at *Athens*, finding he stood in Need of the Friendship of *Cymon*, who was one of the principal Men of that City, brought two large Cups fill'd with Gold, and offer'd them to him as a Present; on which the wise *Greek* smil'd, and ask'd him whether he would chuse to have

have him for a Friend, or a Servant. *For a Friend, certainly,* reply'd the other. *Then carry back thy Gold,* said Cymon; *for if I am thy Friend, I can command it whenever I have Occasion.*

15. *Xenocrates* refusing to accept thirty thousand Crowns, sent him by *Alexander the Great*, said, he had done nothing to deserve them. *How!* reply'd the King, *art thou not a Friend? And what would the Riches of Darius avail me, if I was deny'd the Pleasure of sharing them with my Friends?*

16. *Socrates* being sent for by King *Archelaus*, and promis'd great Riches if he would reside in his Court, made him this Reply, that a Measure of Corn cost but a Farthing at *Athens*, and that Water was to be had for nothing.

17. *Bias* quitting a City about to be besieg'd, took no Care to carry any of his Treasures with him, as did the rest; and being ask'd the Reason of that Negligence, *I bear with me,* reply'd he, *all that I esteem worthy the Name of Riches, my Honesty and Learning.*

SACRILEGE.

The Theft of any Thing ordain'd to sacred Uses, is what our Ancestors call'd Sacrilege: Such was that of *Denis*, Tyrant of
 3 *Syracuse,*

Syracuse, who being come into the Temple of *Jupiter Olympus*, took from the Statue of that God a Mantle of Gold, which a preceding Prince had cloth'd him with, and put on one of Drugget; saying, it would neither be so cold in Winter, nor so hot in Summer, as that of Gold. *Val. Max. l. 1. c. 2.*

S U C C O U R.

1. When Kings receive Succour from one more potent than themselves, 'tis often of ill Consequence; for 'tis the Policy of Princes to assist one against the other, and then to fall on the Conqueror. It was chiefly owing to these Measures that the *Romans* so greatly increas'd their Empire.

2. The *Saxons* being call'd by the *Britons* to assist them against the *Scots*, found Means to render themselves Masters, by their dangerous Succours.

3. *Pyrrhus* assisted the *Samnites* against the *Romans*, not out of Friendship, but because he hop'd, by that Means, to get Footing in *Italy*.

S E C R E T.

1. The Virtue of being secret is greatly required in a Man who means to rise in any publick Employment, and indeed in all who would acquire the Reputation of discreet or peaceable.

peaceable. For this Reason the Ancients wore on their Banners the Picture of the *Minotaure*, to denote that as that Creature was confin'd in a Labyrinth, so ought all secret Things be lodged in a Recess, the Intricacy of which none could unravel.

2. *Antigonus the Great*, being ask'd by his Son, at what Hour the Army was to decamp. *When the Trumpet sounds*, answer'd he. *Plut. in his Treatise of Talkativeness.*

3. *Cecilius Metellus* being ask'd by one of his Captains, when he intended to charge the Enemy; answer'd in these Terms, *If my Shirt, said he, knew the least of my Sentiments I would burn it this Moment and never wear another.* *Plut. in his notable Sayings of Kings.*

S E D I T I O N.

1. Sedition is like a Fire, which when least dreaded, is most dangerous: Both, if not in Time prevented, will blaze out and consume all within its reach.

2. A Dispute beginning but between two Persons, and on so trivial an Occasion, that every one rather laugh'd at, than dreaded it, put at length the whole City of *Syracuse* in Arms, and caused the Banishment of the Governor, and some of the principal of the People.

3. From

3. From a little Difference between two Brothers about their Patrimony, arose the great Sedition at *Mytella*, and cost above a thousand Lives.

S E R V A N T.

1. *Marc Antony* being vanquish'd by *Augustus*, commanded *Eros*, his Servant, as his last Proof of Obedience to kill him, which he promising, desired the Emperor to turn his Face another Way, under the Pretence that the Awe of his Countenance would render him unable to give the Wound; which he complying with, this faithful Servant instead of piercing his Breast, turn'd the point of his Sword against his own, and fell upon it; testifying that he chose Death, rather than either perform such a Command, or be guilty of Disobedience.

2. *Maurice Duke of Saxony*, being in *Hungary* against the *Turks*, and walking a little too far from his Camp, attended but by one Servant, was attack'd by a Party of *Turks*, who easily got him down, and were about to slay him, when the Servant threw himself upon him, and so cover'd all his Body, that they could come at no Part of it: The faithful Slave receiving all the Wounds aimed at his Master, till some of the Soldiers alarm'd with the Clash of Swords, run from

from the Camp and relieved the Prince, and took off the other, who seem'd all over one Wound, of which he died in a few Moments after.

3. *Restion* being proscribed fled from *Rome*, trusting none with his Departure, but was observed and followed by a Slave whom he had been extremely kind to in his Youth, but had afterwards mark'd in the Face, as a Token of his Slavery, and to shew also that he was a *Barbarian*; *Restion* being fatigued, with his Flight, and thinking himself at a sufficient Distance from his Pursuers, lays down in a Wood thinking to sleep in that Place; the Slave presented himself before him, at which he was greatly astonish'd, not doubting but he would betray him; which the other perceiving said to him, *Think you, my Lord, that if I remember the Tokens of Bondage you lately gave me, I have forgot the many Kindnesses you have formerly treated me with? No, I never can, therefore, enjoy securely your Repose, I will watch by you, and guard you from all Harms; after which I will conduct you to a Cavern, known to none but myself, where I will bring you daily Provision, and all Things necessary till these Misfortunes are blown over.* He promised no more than he punctually perform'd in every Article; but one Day, going to the Cavern, he perceived some Soldiers at a Distance, and fearing that the
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Sight of him whom they well knew, should make them suspect his Master was not far off, he turn'd on one Side, and kill'd a Peasant, whom he found in his Way, and having cut off the Head, and disfigur'd the Face so as it might not discover the Deceit, he ran to the Soldiers, crying, *I have killed my Master in Revenge of the shameful Scars he gave me.* This gain'd Belief, they took the Head and bore it to *Rome*, which put an End to all future Search after *Ristion*, who was conducted by the same generous Slave to *Sicily*, where he past the Residue of his Days in Safety.

4. The Slaves of *Scythia* having taken up Arms against their Masters, they were oblig'd to put themselves in a posture of Defence, and form a Camp as though an Enemy had attack'd them, but finding the number of Slaves greatly exceeded theirs, one of the wisest among them said, *'Tis certain, that in fair Battle we shall be worsted, their Strength being superior, let us therefore attack them not with Swords, but with Whips in our Hands, Shame at the Remembrance they are Slaves may perhaps do more than Fear.* This Advice was follow'd, and succeeded according to his Opinion. *Herodotus, l. 4.*

5. *Demosthenes* observes, that Servants are either the best, or the worst Necessaries of Life, therefore we cannot be too kind to the
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the one, nor too much guard against the other.

S E V E R I T Y.

1. *Aufidius* the Roman may be look'd on as too severe when he slew his Son for going over to the Party of *Catiline*, saying to him, it was not for *Catiline* that I begot thee, wicked as thou art, but for thy Country.

2. *Piso* the Proconsul was severe even to Cruelty; for seeing a Soldier return alone to the Camp, he condemn'd him to Death, on Suspicion that he had murder'd his Companion, who it was prov'd went out with him: In the very Moment he was about to be executed the other arriv'd, on which the Officer who was order'd to see the Execution perform'd, went to *Piso* with the two Soldiers and related to him the Mistake. But *Piso* instead of being pleas'd, an innocent Man should escape the Punishment of an imagin'd Crime, ordain'd that they should die all three; the first because he had before condemn'd him, the second, because his Stay had been the cause of the other's Condemnation, and the third, because he had not obey'd his Orders. *Seneca de Ira cobibenda.*

3. The Emperor *Aurelian* being told, that one of his Officers had ill-treated his Hostess, took away his Commission, and oblig'd him

him to serve the same Woman in Quality of a Carter, as an Atonement for the Fault he had been guilty of. *Fulgos. l. 6. c. 3.*

S I L E N C E.

1. To be silent at some Times, and 'in some Places, is a Proof of profound Wisdom: *Archidamus* hearing *Hecabus* the Orator blamed for having not spoke a Word at a great Feast to which they had both been invited, answer'd for him, that he who knew so well how to speak, knew also when to hold his Tongue. *Plut. in the Life of Lycurgus.*

2. The Ambassadors of the King of *Persia* being nobly entertain'd by a Citizen of *Albens*, and seeing *Zenon* the Philosopher one of the Guests spoke not a Word, began to caress him, and drink to him, saying, *What Report shall we make of thee, Signor Zenon, to the King our Master?* At which Question he smil'd, and reply'd, *No other Thing than that you have seen an old Man who knew how to hold his Tongue.* *Plut. in his Treatise of Talkativeness.*

S I N C E R I T Y.

1. The Romans made themselves Lords of the World, as much by their Sincerity as
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by any other Virtue whatsoever; nothing being able to prevail on them to falsify their Faith once given, or to pretend Friendship or Enmity where it was not real.

2. *Scipio* having stop'd a large Ship belonging to the *Carthaginians* then his Enemies, forbore to seize on any of the Effects, being told they belong'd to some Ambassadors, chusing rather to suffer himself to be deceiv'd, than to violate the Sanction of an Embassy from whatsoever Country sent. *Plut. in his Life.*

SOBRIETY.

1. After the first Ages of the World, no Nations retain'd the Virtue of Sobriety like the *Greeks* and *Romans*. *Lycoft. in the Theatre of human Life. l. 5.*

2. The *Egyptians* had this Custom, to bring in the midst of their Feasts the Anatomy of a dead Body, to the End that the Horror of such an Object might oblige all present to contain themselves within the Bounds of Modesty and Sobriety. *Plut. in the Banquet of the Seven Wisemen.*

3. The *Lacedemonians* living under the Laws of *Lycurgus*, permitted no Lights or Torches to conduct any one from a nightly Feast, to deter them from drinking too much
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by the Shame of not being able to find their own Houses. *Plut. in the Life of Lycurgus.*

4. *Cyrus*, the great *Persian* Monarch, gave in his Youth a Testimony of that Sobriety he afterwards maintain'd: For being ask'd by his Grandfather *Astyages* why he refus'd to drink Wine; *Because*, answer'd he, *I observ'd that Yesterday being the Celebration of your Nativity, none who had drank Wine rose from the Table with the right Use of their Senses.*

5. *Epaminondas*, the greatest General and Philosopher of his Time, was so great a Lover of Temperance and Frugality, that being invited to sup at a Friend's House, and finding the Table cover'd with great Variety of Delicates, he rose, and went away very much disoblig'd; saying, he thought that he had been call'd to take Part of a friendly Repast, not to be treated like a Glutton. *Plut. in his Life.*

6. *Pompey the Great* always liv'd with great Sobriety, and gave a notable Testimony how much he lov'd that Virtue when on a sick Bed: For his Physician having order'd him some Plovers, which his Servants said were hard to be got, it not being the Season of the Year for them, unless at *Lucullus's*, who kept those Birds all the Year for his own Eating, he forbid 'em to send there for any; saying, *No, Pompey shall not owe his Life to the*

the Delicacy of an Epicure; I will rather trust to the Mercy of the Gods for the Recovery of my Health, than encourage Voluptuousness, such as Lucullus's. Plut. in the Life of Lucullus, and of Pompey.

7. *Caius Fabricius*, that great General of the Romans, was found by the Ambassadors of the Samnites in a little cleanly, but mean House, at Dinner on a Salad and Bread.

8. *Plato* having taken a Journey into Sicily, at his Return was ask'd if he had observ'd any Thing new there: *Yes*, said he, *I have found a Monster in Nature, a Man who eats twice every Day.* This he spoke of *Denis* the Tyrant, who was the first that introduc'd the Custom of two Meals a Day in that Country. *Polyanthe, verbo Abstinencia.*

9. *Timotheus*, a Grecian Captain, having supp'd at the Academy with *Plato* on a moderate Collation, said, those who once eat with *Plato* would find themselves the better for it all their Lives. *Ibid.*

S U N.

1. Whether we consider the Sun in his Rise, or his Declension, he still is beautiful: From the Dawn to the Meridian, from the Meridian to the Eve, we find always something to admire. Tho' every Day before our Eyes, he every Day is new; nor can we

too much love his benign Qualities, to which we are indebted for all terrestrial Blessings: His Warmth is the Nurse of Nature, and brings up her Productions for our Use.

S L E E P.

1. The Time we pass in Sleep is a thousand Degrees more agreeable and sweet than that in which we are awake: The one is full of Repose, the other of Disquiet. We can know no Joy when waking, that we feel not more exquisite in Sleep; nor are the Wretched ever free from Pain, but in that happy Relaxation.

2. An Ancient maintains, that the truly-innocent in this Life have a Taste in Sleep of those immortal Joys ordain'd to be their Portion in another.

3. *Epaminondas* having found a Soldier sleeping on his Post, ran him thro' with his Sword; which some reproaching as an Act of too great Severity, he made Answer, that he had left him but as he found him: Signifying, that Sleep was the Image of Death.

4. Strange Predictions of our future Fate are sometimes given us in Sleep; such as were the Dreams of *Joseph*, and many others recorded in Holy Writ.

5. *Simonides* the Poet was indebted for his Safety, for a Warning given him in his Sleep.

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This good Man having found the Corpse of a Man unbury'd, gave it the Funeral Rites; and being the next Day to embark, he dream'd that the Spirit of him he had oblig'd appear'd to him, and told him the Ship would be lost; on which he stay'd on Shore, and saw before his Eyes the Vessel split on a Rock, and all the Persons in it sink to the Bottom. *Val. Max. l. 1. c. 7.*

6. *Galen*, the famous Physician, being sick, was told in his Sleep, that if he drank the Blood which runs in the Vein between the great Pulse and that Finger which is call'd, by the *Latins*, *Index*, he should be cur'd; try'd the Experiment, and found the promis'd Effect. *Fulgof. l. 1. c. 5.*

7. One of the most familiar Friends of *Denis* the Tyrant having dream'd that he had cut the Throat of that Prince, had the Indiscretion to tell him of it; on which he order'd the poor Dreamer to be put to Death; giving this Reason for it, that what the Day projects, is the Subject of the nightly Meditations; and that he could not have dream'd it, without having thought of it. *Plut. in his Life.*

8. *Aristotle* was so great an Enemy to sleeping much, that he never lay down without a Bowl of Brass in his Hand, under which stood a Basen of the same Metal; to the End, that the Fall of the one into the
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other, when he happen'd to uncloſe his Fingers, might awake him. *Sabellicus*, l. 2. c. 3.

9. *Alexander the Great* us'd to ſay, there were two Things which compell'd him to remember he was mortal, which were, the Neceſſity of ſleeping, and the Act of Generation; both theſe being cauſ'd by the Weakneſs and Imbecillity of human Nature. *Plut. in his Life*.

10. It has been the Opinion of the Learned in all Ages, that too much Sleep dulls the Underſtanding, enervates the Soul, and fills the Body with groſs Humours.

11. *St. Bernard*, to excite the Religious under his Care to Wakefulneſs, tells them, that they ought to remember, that all the Time paſſ'd in Sleep beyond what is requir'd by Nature, was miſus'd; for that in Sleep nothing could be done, either for the Glory of God, or the Salvation of their own Souls. *Sabellicus*, l. 2. c. 3.

12. *Pliny* ſays, he muſt be a Wretch indeed, and truly worthy of Contempt, who ſleeps becauſe he has nothing elſe to do; and *Demosthenes*, that a thinking Soul can never want Employment.

13. Had *Plato*, *Seneca*, *Euripides*, *Sophocles*, *Aristotle*, *Homer*, or many other eminent Men, been Indulgers of Sleep, we ſhould neither have had Morals or Philoſophy to inſtruct, or Poetry to delight us.

All

All the Assistance our Genius's receive from Books, or our own Application, is owing to a vigorous opposing the Invasions of Drowsiness.

14. One of the most eminent Fathers of the Church looks on giving way to Sleep to be among the Number of the most deadly Sins, because it not only renders us unable to do any good Action for the Time, but also makes us, by Degrees, too slothful to endeavour at all at any Thing praise-worthy.

STUDY.

1. Study opens the Eyes of the Understanding, brings us to a just Knowledge of ourselves, and the World. The Man, says *Seneca*, who thinks himself above studying, is, in Effect, beneath every Thing, and neither fit for civil Society on Earth, nor immortal Happiness hereafter.

2. To read, and consider well the Lives of past great Men, stirs us up to an Emulation of those Virtues which so justly render'd them famous. As *Themistocles* burn'd with a noble Ardor to imitate the Example of *Miltiades*, and many others, like him, have since aim'd to tread in the same Footsteps with *Scipio*, *Cato*, *Emilius*, and *Cesar*; as their different Inclinations led them to an

Admiration of the particular Virtues of these Heroes. *Plut. de Profecta Virtutis.*

3. *Alexander the Great* call'd *Homer's Iliads* the Perfection of military Instructions, and never went without it about him.

4. *Julius Cæsar*, in all his Expeditions, made Books Part of his Baggage, and oblig'd the chief of his Captains to read, and afterwards to discourse with him on what they had perus'd. *Fulgos. l. 8. c. 7.*

5. *Demetrius the Phalerian* above all Things recommended Study, and reading of useful Books, to *Ptolomy*, King of *Egypt*.

6. *Alexander the Great*, who had as much the Love of Glory, in Deeds of Arms, at Heart, as any Prince that ever liv'd, valu'd himself yet more on his Learning, than on his Conquests; as was testify'd by the Letter he wrote to *Aristotle*, his Tutor; wherein he resents his having publish'd what he had taught him, and tells him there was nothing now in which he might excel other Men; and that he thought himself divine more by surpassing in Knowledge than in Courage his Cotemporaries. *Plut. in his Life.*

7. *Plato* says, those People are happy who have a Philosopher for their King. *Polyb. l. 12. Hist.*

8. *Apollonides* was equal to any of the Philosophers of his Time, yet did his Desire of Know-

Knowledge carry him over three Parts of the World; visiting and conversing with all the Men of Learning he could hear of: And afterwards returning to his Country, distributed all his Wealth among the Poor, and retir'd to his Villa, that he might enjoy the greater Freedom of Contemplation.

9. O Learning! said *Plato*, how wouldst thou be belov'd, if thou wert truly known! The Fire and the Air are not more necessary to Life, than thou art to the Art of living well; and as Health is the Preservative of the Body, so art thou the Guard of the Soul.

10. *Ptolomy Philadelphus*, King of *Egypt*, was so great a Lover of Study, that, with an incredible Expence and Pains, he amass'd a Library of five hundred thousand Books, all well chose, and excellent in their different Kinds; and sent seventy-two the most learned and religious Men of his Country to *Judea*, on purpose to translate the holy Writings into Greek. *Aug. l. 18. de Civit. c. 41.*

11. *Anacharsis* writing to *Cræsus*, King of *Lydia*, said thus: True Knowledge teaches not so much to command, as to obey; not to speak, but to be silent; not to resist, but to be humble; not to acquire great Riches, but to be content with little; not to take from others, but to give our own; not to seek Honours, but to honour those who are virtuous.

12. *Plato*, after having been instructed by *Socrates*, went to the *Egyptian* Magi, by whose Means he read the Books of *Moses*, and, from an Understanding in them, was justly call'd the divine Philosopher.

13. 'Tis not Reading alone, but a due Contemplation on what we have read, says *Euripides*, that refines the Mind of Man.

14. Study and Meditation are the great Privileges of Reason, and he who makes not Use of them, is different but in his Form from the brute Creation. *Fulgof. l. 1. c. 7.*

SCANDAL.

1. Scandal is the Murderer of our Neighbour's Fame, the Trumpet of his Faults, and the Veil of his good Qualities : Its two Abettors are Presumption and Envy, the one making us see so many Perfections in ourselves, that we are blind to those of others ; the latter making us regret any good Fortune we have not the Means of enjoying. None, therefore, suffer thro' Scandal, but who are either more worthy, or more happy than those who speak ill of them.

2. Scandal, says an Ancient, is the meanest Vice of the Soul ; its Companions are Ignorance and Self-conceit, and those who are guilty of it seldom know what is, or what is not a Fault, but censure indifferently every
Thing

Thing in another which they have not in themselves: For which Reason, the Brave and Wife are persecuted most with it.

3. Women are, for the most Part, addicted to speak ill of one another; because every one, desiring to be thought the most lovely, most witty, and most virtuous of her Sex, never hears the Praises of another without aiming to lessen her in the Esteem of the Praiser. If her Beauty be past finding a Blemish in, she must be represented as a Fool; and if her Wit be too conspicuous to admit a Doubt, a thousand Arrows are aim'd at her Virtue. *Demaratus* therefore justly advis'd his Friend, when about to marry, to make Choice of one for his Wife who was most generally spoken ill of by her own Sex.

4. 'Tis enough, says *Seneca*, for a Man to have an exalted Virtue, to draw on him a deep Weight of Scandal and Detraction.

5. *Demosthenes* observes, that ill Tongues are busy only with those who deserve Praise; but as a worthless Person is beneath Scandal, so he would have all the truly-meritorious know themselves above it, and rather despise than repine at the base Nature of his Afflictors.

6. *Philip* of *Macedon* being greatly traduc'd by the Calumny of one of his Subjects, was advis'd by his Council to punish with Death or Banishment the Malecontent:

But he made Answer, that the Crime was not sufficient to merit Death; and that since he would speak ill of him, it was more Prudence to let him talk where Thousands knew his Accusations false, than to suffer him to report them among Strangers, who might perhaps give Credit to what he said. *Plut. in his Life.*

7. *Mammon*, General of the *Persians* for *Darius* in the War against *Alexander the Great*, hearing one of his Soldiers speak contemptuously of that Conqueror, struck him over the Head with his Lance; saying, *I pay thee for fighting against the Person of Alexander, not against his Fame.* *Plut. in his notable Sayings.*

8. *Antigonus*, King of *Macedon*, hearing two Soldiers speak ill of him, very near his own Tent, only said to them, *Why did you not go farther from me when you had a Mind to censure my Proceedings?* *Plut. in the notable Sayings of Kings.*

9. King *Philip* of *Macedon* being inform'd that *Nicanor* spoke many Things of him unbecoming the Duty of a Subject, and advis'd to punish the bold Contemner of his Majesty; said, *Let me first examine whether what be alledg'd against me be with Reason, or not.* And finding that indeed *Nicanor* had some Cause of Complaint, as having his Services slighted, and being in great Necessity, he
sent

sent him a large Sum of Money: Some Time after the King was told that he spoke extremely well of him; on which he said, to those who had advis'd him to punish him, *I knew what was the best Physick to purge Scandal: Intimating, that to do Good for Evil, would convert it into its Contrary. Plut. in his Life.*

10. The same *Philip* being told the *Greeks* spoke ill of him; *It is my Business then,* said he, *to live in such a Manner as shall prove them to be Liars. Ibid.*

STRATAGEMS.

1. *Hannibal* ow'd the great Success he had in War as much to his Subtilty, as his Courage. He perfectly well knew how to take Advantage of his Enemies, both as to Time and Place; and if the Example of this great Commander may serve for a Rule, it is no less laudable to overcome the Enemy by Artifice, than by Force. Various were the Stratagems he form'd, but the most famous of them was this: Being to engage the *Romans* in a naval Fight, the two Fleets no sooner met, than he order'd a great Number of earthen Pots, which he had fill'd with Aspicks, catch'd in a neighbouring Island, to be thrown into the *Roman* Vessels, who at first laugh'd at the Oddness of the Weapons;

but the Pots breaking, and those venomous Animals doing more Execution within, than the Arms of the *Carthaginians* without, turn'd their Jest into Terror, and oblig'd them to yield the Victory to *Hannibal*.

2. The *Roman* Soldiers being about to mutiny, when under the Command of *Sylla*, he suddenly caus'd a great Noise to be made thro' the Camp, as tho' the Enemy were approaching; on which they immediately ran to their Arms under their respective Officers, and united against the common Foe.

3. When *Scipio* sent Ambassadors to King *Syphax*, he made some of the most cunning of the *Romans* disguise themselves in the Habit of Servants, to attend them; to the End, that while they were treating of publick Affairs, these pretended Servants should disperse themselves in the City and Camp, to remark all that was done. *Fulgos. l. 2. c. 7.*

4. The *Gauls* sitting down before the Gates of *Rome*, in Hope to take that City by Famine, the Inhabitants threw out to them great Quantities of Corn; which making them believe there could be no Scarcity, occasion'd them to raise the Siege, and abandon the Place entirely. *Val. Max. l. 7. c. 4.*

5. *Zophirus*, a faithful Friend of King *Darius*, finding his Prince could by no Means enter the City of *Babylon*, tho' he had laid close Siege to it for near twenty Months, made

made him Master of it by this Stratagem: He cut off his Ears, slit his Nose, and disfigur'd himself in a most terrible Manner; after which, he went to *Babylon*, intreating Compassion of the Inhabitants; saying, the King had us'd him in that cruel Manner only for having advis'd him to quit the Siege. The People not only gave Belief to this Fiction, but also knowing him a great Commander, made him General of their Troops, who then had it in his Power to let *Darius* into the City. *Herodotus, l. 3.*

6. A young Man complaining to the Emperor *Claudius*, of the Barbarity of his Mother, who refus'd to own him for her Son; he order'd she should be brought before him: But she as obstinately deny'd him in his Presence, as she had done in other Places. Many Proofs, however, being Witnesses against her, the Emperor commanded she should make him her Husband; since she, who was the best Judge, said he was not her Son: But this she refusing, he condemn'd her to be put to Death; on which she instantly confess'd he was her Son. *Fulgos. l.*

7. c. 3.

TEMPERANCE.

1. *Scipio Africanus*, at the Sack of the City of *Carthage*, had among his Prisoners a young

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Maid

Maid of admirable Beauty : He could not look on such Perfections without loving them, and that Love soon grew up to the most violent Desire ; but being told that she was betroth'd to a young *Spaniard*, order'd she should be carry'd to him, denying himself what he most wish'd, and had in his Power ; tho' he was then in the full Vigour of his Youth and Glory.

2. *Caius Gracchus*, a noble *Roman*, and Governor of *Sardinia*, made an Edict, that no Woman should ever set her Foot out of her own House, unless it were to demand Justice for herself, or be an Evidence for another.

3. *Alexander the Great* having taken the Wife of *Darius*, would never see her, being told that she surpass'd in Beauty all the Princesses of *Asia* ; but commanded all Honours should be paid to her. *Plut. in his Life.*

4. *Antigonus*, King of *Macedon*, ordain'd that no Courtier, under fifty Years of Age, should lodge in a House where there were Women.

5. A Woman of very great Beauty being brought one Night to *Alexander* by some of his Parasites, he demanded the Cause of her coming so late ; to which she answer'd, that she was oblig'd to stay till her Husband was in Bed. *How!* said he, to those that recommended her to his Embraces, *would you make*

an Adulterer of me! and sent her Home again untouch'd. He was so nice in this Point, that he would not even kiss the Concubine of any one knowing her to be such; much less a Woman who had enter'd into the marry'd State. *Poliantbe, verbo Castitas.*

6. Pompey would never hold the least Discourse with the Wife of *Demetrius*, because he fear'd to become too much charm'd with her Wit and Beauty. *Plut. in his Life.*

7. Cyrus being very much solicited by his Favourites to see the beautiful *Pantbea*, who, they told him, could not fail of pleasing him. He made Answer, 'Tis for this Reason I will not see her; by being too much pleas'd with her, I should perhaps become too little so with Affairs of more Importance. *Erasmus, l. 3. Apoph.*

8. *Antonius Venerens*, Duke of Venice, made his own Son die in Prison, for having ravish'd a Maid.

9. *Xenocrates* had so much the Gift of Continence, that *Phryne*, one of the most beautiful Courtezans that ever was, having laid a Wager with some young Men, that if she lay one Night in Bed with him, she would make him lose his Temperance; he consented she should have a Share of his Bed, on Purpose to shew an Example that 'tis possible for Man, when he exerts his Reason, to withstand all Temptations. The young Men came

came in the Morning to know the Success of their Wager, and found *Phryne* in the utmost Rage; saying, she had not lain by a Man, but by a senseless Trunk of Wood.

TREASON.

1. *Augustus Cæsar* being told that *Rimetales*, King of *Thrace*, had left the Party of *Mark Anthony*, to join with him, and greatly glory'd in having deceiv'd the Trust he had put in him: *He need not*, said he; *for I love the Treason, but hate the Traitor.* *Plut.* in his Life.

2. *Lasthenes*, a Citizen of *Olinthe*, having aided *Philip*, King of *Macedon*, in taking it, complain'd to him that some People call'd him Traitor: To which that Monarch coolly reply'd, that the *Lacedemonians* were a rude Sort of People, who call'd a Toad a Toad, and all Things by their proper Names. On which this Wretch dy'd with Vexation; a just Reward for all such as betray their Country. *Plut. in the Life of Philip.*

3. *Pausanias*, General of the *Lacedemonians*, having receiv'd a great Sum of Money from *Xerxes*, on Promise of delivering up the City of *Sparta* to him, and his Enterprize being discover'd; *Agefilaus*, his Father, pursu'd him to the Temple, resolving to slay him: But he taking Shelter behind the Image

of *Jupiter*, he caus'd the Gates to be shut, that he might die of Famine, which he did in a short Time; after which, they threw his Body to the Dogs, judging the Man who would sell his Country unfit for Burial.

4. *Tarpeia* having betray'd the Citadel of *Rome*, and her Father, who was Governor of it, to *Antigonus*, on Condition she should have the Bracelets of all the Cavaliers belonging to the Army; met with a Recompence justly suited to her Crime: The King perform'd his Contract, but oblig'd her to wear all the Bracelets, and never to pull them off; which, with their excessive Load, weigh'd her down in such a Manner, that she was forced to crawl on the Ground like a four-footed Animal. *Plut. in the Life of Romulus.*

TYRANNY.

1. That is call'd Tyranny, when the Prince observes no other Law than his own Will; is void of Pity, of Justice, and of Faith; and is directed, in every Thing he does, either by his Interest, his Pleasure, or his Revenge.

2. *Aristodemus*, Tyrant of *Cumes*, took by Force *Xenocrita*, the Daughter of a rich Citizen, and compell'd her to live with him as his Wife, after having banish'd her Father
for

for murmuring at this Action ; but she found Means to excite *Themistocles*, and others, to endeavour for the Liberty of their Country : And all Things being in Readiness, she open'd the Chamber-door of her Abuser to them in the Dead of Night, when they enter'd, and cut him to Pieces.

3. Nothing is so sacred on Earth as royal Dignity, when exercis'd with Justice ; nothing more detestable, when made the Sanction of Cruelty and lawless Force.

4. *Rome*, tho' the Mistress of the World, and the Mother of more brave and generous Spirits than perhaps any one City of the Universe, yet, under some of her Emperors, shews us the Image of the most distracting Horrors, and even Tyranny itself : Witness *Nero*, *Domitian*, and *Caligula* ; the latter of whom wish'd there were but one Neck to the whole *Roman* People, that he might at one Blow cut off the Heads of Millions.

5. *Denis* the Younger, Tyrant of *Syracuse*, being banish'd his Country, retir'd to the City of *Corinth*, where he liv'd in a very private Manner. He was one Day met in the Street by *Diogenes*, who accosting him, said, *Truly, Denis, thou art in a Condition unworthy of thee*. The Tyrant stopp'd at these Words, and reply'd, *I am oblig'd to thee, that thou hast Pity on my miserable Fortune*. On which the Philosopher look'd on him with a scornful Smile,

Smile, and resum'd, *Thou deceivest thyself, to imagine I can feel Compassion for a Wretch, such as thou art; no, I have rather Spite that thou diedst not as thy Father did in the curs'd State of Tyranny; and not live here in Liberty and Security among honest People.*

6. *Democles*, one of the Familiars of *Denis* the Tyrant, having said to him that he was now arriv'd at perfect Happiness; and that he did not think there was a Wish his Soul could form, beyond what he enjoy'd: *Wilt thou, said Denis, assume my Place for one Day? I will lend thee my Power, and cause thee to be in every Thing like what I am; then thou mayst be the better Judge how infinite is my Happiness.* *Democles* willingly consented, and he was serv'd, honour'd, and obey'd, as a King; his Body was cloath'd in Purple, a Crown of Gold and Diamonds adorn'd his Head, his Table was cover'd with Meats the most exquisite that could be purchas'd, the richest Perfumes regal'd his Nostrils, and the most harmonious Musick his Ears; but amidst all this Profusion of Delights, a Sword hung over his Head, kept from falling but by a single Thread; which the Terror of its breaking kept him from regarding either the Musick, the Perfumes, the Meats, or any of those Temptations to Sense: He was glad to make a short Dinner, and to send to intreat *Denis* that he might return again to his own State;

State; which when *Denis* perceiv'd, *Behold now*, said he, *how little that can be call'd Happiness which is attended with perpetual Danger.* Barton.

TEACHER.

1. A Grammarian, who got his Livelihood by teaching little Children, said to *Alcibiades*, that he had corrected the *Iliads* of *Homer*; but he judging of the Man's Capacity by his Vanity, answer'd, *If thou art capable of correcting Homer, why teachest thou Children, and not Men?* *Plut.* in the Life of *Alcibiades*.

2. Nothing makes a Person more ridiculous, says *Seneca*, than to pretend to teach another what we have not learn'd well ourselves.

3. It is not only a profound Knowledge in the Science we profess, that can enable us to teach in such a Manner as shall edify our Pupils; we must sometimes mingle Delight with our Instructions, or the bitter Pill of Learning will scarce go down with a young Stomach.

4. There are many Things, according to *Democritus*, requir'd in a Person who teaches, but, above all Things, he must have a great Stock of Patience.

TRANS-

TRANSGRESSION.

1. There are some Sort of Transgressions which the sweetest Disposition, and Principles best establish'd by Religion, find it very difficult to forgive.

2. *Alexander the Great* us'd to say, he could forgive every Thing from an *Enemy*, nothing from a *Friend*.

VANITY.

1. Vanity hardly ever fails to deceive those in whose Minds she gains Entrance. *Darius* would be call'd the King of Kings; he look'd on himself as invincible, and laugh'd at the Attempts of *Alexander*; yet every one knows the Misfortunes of that Monarch, and may be warn'd, by his Example, not to put too much Confidence in their own Strength.

2. *Pompey* and *Scipio* dispos'd in Imagination of the Effects of all who were with *Cæsar*, and disputed between them who should have the largest Share; but a short Space of Time convinc'd them that they might have spar'd that Pains.

3. *Domitian* was arriv'd at that Height of Vanity, that he despis'd her that bore him, and endeavour'd to persuade the World he was

was the Son of *Pallas*. *Augustus* believ'd himself the Son of *Apollo*, and the King of the *Molucians* was the *Pluto* of his Court, and call'd his Wife *Proserpina*, and his Dog *Cerberus*.

VENGEANCE.

1. To take Vengeance for an Injury, says an Ancient, is robbing Heaven of its Prerogative; and as all created Beings are under the Direction of one Providence, to that alone we must trust.

2. If I revenge myself, said *Cato*, the Gods would punish me; because Injuries done me, are directed at them in the Violation of their Laws, and to them it belongs to assert their Power, and vindicate their Creature.

3. The Naturalists remark, that a Lion never falls on any Creature whom he finds incapable of Resistance; he seems to think it beneath him to encounter one who is weak. How much less, then, ought Man to make Use of that Power, Chance or superior Strength may give him, to the Hurt of one of his own Species.

4. *Pompey* having taken *Eristides* Prisoner, after having receiv'd the most base Treatment from him, was contented to see him in Chains,

Chains, without inflicting any other Punishment on him.

5. *Socrates* having taken the Scourge in his Hand, in order to chastise his Servant, who had offended him, turn'd the Fury of his Vengeance on himself; saying, *This poor Wretch knows no better, but I deserve Correction, for suffering my Passion to get the Mastery over my Reason.*

6. *Alexander the Great* acquir'd that Name more by the many Conquests he gain'd over himself, than by those his Arms obtain'd over others.

7. *Julius Cæsar* being call'd Tyrant by one of the *Roman* People; *I will prove myself the contrary*, said he, *by pardoning the Injury thou dost me.*

8. King *Darius*, tho' a Man possess'd of many great Qualities, was yet too much addicted to Revenge; and lest he should forget an Affront offer'd him by the *Athenians*, he made a Page repeat every Day at Table, three Times, *Remember the Athenians, O King!* Herodotus, l. 5.

9. The *Egyptians* had a Law which punish'd Parricide in this Manner: The Son was put into close Prison with his murder'd Parent, that the continual Representation of his Crime might inflict Tortures on him more severe than all the Executioners in the World could invent.

VIRTUE.

1. *Cicero* says, Virtue is the Fountain of Amity; it both gains and secures the Hearts of Men. *L. 1. Nat. Deor.*

2. *Socrates* maintains, that the highest Virtue is, the Hate of Voluptuousness, which he calls the Mother of all other Vices. 'Twas for this Reason, that the *Athenians* made all their Feasts by Night, as being asham'd the Sun should be Witness of their Follies.

3. There are many People who boast of their Virtue, without rightly understanding in what it consists: They think it sufficient to be free from Faults they see others guilty of, but they know not how far they should be able to resist the same Temptations. 'Tis easy for a Man to avoid Rage, who has never been provok'd; and for the Coward to be patient: Nor ought that Woman to glory too much in her Chastity, who has met with no Attacks from the Man she lov'd. *Helvius, l. 1. c. 3.*

4. That is true Virtue which enables us to resist the Temptations of the most enchanting Pleasures: When we would give our very Lives for the Enjoyment of any Thing our Desires are set on, yet refrain it, when in our Power, meerly because it is an Offence to Virtue.

5. *Seneca*

5. *Seneca* maintains, that the Victory we get over our own Passions is the most difficult, and therefore most noble of any.

6. It is observable, that the *Romans* never triumph'd over others till they had learn'd how to triumph over themselves.

7. Nothing can inflict Torments, for the present, more severe, than to combat a strong Inclination; but when we have once subdu'd it, nothing affords so perfect a Contentment.

V I C E.

1. As Virtue, says *Plato*, is the Health of a strong and vigorous Mind, so Vice is the Disease of a weak and imperfect one; and 'tis the Habitude which renders either of a Piece with the Soul, and becomes a kind of second Nature.

2. *Chrysippus*, a Stoick Philosopher, calls Vice the Essence of Unhappiness: The Guilty are ever anxious, fearful, and full of Perturbations; Remorse, and a too late Repentance, gnaw perpetually on the Soul, distract the Brain, and bring on Horrors nameless, numberless, and eternal.

3. *Bias* says, that the Man who is a Slave to Vice labours under the worst Captivity; because bodily Chains may be broken, but those of the Mind are not worn off but with the most terrible Efforts, and even then, too
fre-

frequently, leave Marks behind which are never to be eras'd.

4. According to *Demosthenes*, a Man cannot justly be call'd vicious because he has been guilty of some Faults; nor a Man free from Vice, because he has escap'd them. Circumstances make a vast Alteration in the very Facts themselves, and a Mind the most free from Corruption may, thro' Inadvertency, or the Prevalence of Temptation, fall into those very Errors it naturally most abhors. • •

5. Monstrous Crimes bring along with 'em their Punishment, even in the most harden'd Minds. The cruel *Caligula* felt Torments in his Mind superior to those he inflicted on the Bodies of others, and *Nero*, after having kill'd his Mother, was never at Rest for the Furies, which continually haunted him, both sleeping and awake.

6. *Diogenes* beholding a Pupil of his talking with a young Man who was accounted to be too much addicted to his Pleasures, demanded of what they had been speaking; to which his Pupil readily answer'd, that the Gentleman had been relating to him a very merry Adventure which had befallen him in his last Night's Debauch: *Then*, said *Diogenes*, with an austere Air, *I command you both to appear To-morrow on the Amphitheatre, with each a Whip in your Hands, and give yourselves fourscore Strokes, the one for having committed*

it, and the other for seeming pleas'd with the Recital of it: Shewing, by these Words, that a Man of true Virtue and Reason ought not to encourage Vice by giving Attention to any Thing that should render it pleasing.

7. Vice naturally flies the Day, and therefore the wise *Egyptians* painted Virtue under the Image of a Nymph with a hundred Eyes, and Vice under the Figure of a Man with a hundred Heads, and no Eye; to signify, that one was the Child of Heaven and Light, the other of Night and Obscurity.

VICTORY.

1. A Mother having sent five Sons into the Army against the Enemies of their Country, and impatient to know the Success of the Battle, waited at the Frontiers; where being told all her Sons were slain, *But*, said she, *how goes the Victory?* And being answer'd that it was on their Side, *Then*, resum'd she, *I am well recompens'd for the Loss of my Sons.* *Plut.* in his notable Sayings.

2. Courage and Resolution contribute greatly towards gaining Victory; Numbers, without it, are of no Effect: If every Man, when he goes to Battle, would reflect, that if he loses that, he loses all; he would either die, or conquer: And who resolves to dare the one, seldom fails of obtaining the other.

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3. If

3. If the Leaders of an Army are seen to flinch from the Combat, their Inferiors are dishearten'd, and, of Course, give way. The Flight of King *Darius* resign'd the *Perſian* Empire into the Hands of *Alexander*.

4. All the chief Cities of *Aſia* were ſubmitted to the *Roman* Power, by the Irreſolution of *Antiochus*; who, unwilling to give Battle, on the Diſſuaſions of ſome about him, waited till the Enemy fell on him, and was defeated, with the Loſs of fifty thouſand Foot, four thouſand Horſe, and a hundred Elephants.

USURPER.

1. It is impoſſible for any Nation to be long happy under the Reign of an Uſurper; becauſe, having no lawful Claim to the Dignity he enjoys, he can have attain'd to it only by one of theſe two Ways: Either by his own Force or Fraud, Vices which render him unfit to govern; or by the Folly of the People, who ſeeing their Error, when too late, will attempt in Time to overthrow the Idol they have ſet up, and by that Means involve the Kingdom in Civil War and Confuſion. *Rockſaucault*.

WINE.

W I N E.

1. The drinking Wine was look'd on as so dangerous, that the *Roman Ladies* were forbid the Use of it; and the better to palliate that Prescription, the same Law permitted them to wear Robes of Silk, Coronets of Gold and Jewels, and all other Ornaments, on their Heads and Bodies. *Val. Max. l. 2. c. 1.*

2. The Emperor *Frederick*, third of that Name, having no Children, consulted the Physicians, who told him, that if the Empress would drink Wine, she would certainly conceive: On which he reply'd, that if there was no other Remedy, he must be content to die without an Heir; for he chose rather she should remain barren, and as she was, than become fruitful, and given to drink Wine. The same Princess being inform'd of what her Husband had answer'd, said, that if he had commanded her to die, or to drink Wine, she would have prefer'd the Bitterness of Death to the Sweetness of that Liquor. *Æneas Sylvius.*

3. *Pyrrhus*, King of *Epirus*, being told that some young Men in their Liquor had spoken injuriously of him, order'd they should be brought into his Presence the next Day; where being come, he ask'd the first, if it were

true that they had spoken those Things of him? *Yes, my Lord,* answer'd he, *but we should have spoke much more if the Scarcity of Wine had not put a Stop to our Debauchery.* Plut. in Regnum Apoph.

4. Gorgo, Daughter of King Cleomenes, having receiv'd Orders from her Father to give a Reward to a Man who had learn'd to make excellent Wine, said to him, *I obey with an ill Heart, since by making this Wine so rare, thou temptest Men to become more delicate, and less virtuous.* Plut. in his notable Sayings of the Lacedemonians.

5. Some young Debauchees having drank too much, happen'd to meet with the Wife of *Pisistratus*, to whom they spoke many Things unbecoming one of her Sex and Rank to hear; but remembering, the next Day, what they had done, and fearing the Resentment of *Pisistratus*, they went to him, and falling on their Knees, intreated Pardon: On which, *Be wiser another Time,* said he, *and know that my Wife was not out of my House Yesterday.* Plut. in Regnum Apoph.

6. Drinking to Excess is a Vice which is seldom unaccompany'd by others: Rapes, Murders, all Kinds of Mischiefs, have sometimes been the Consequence. If *Lot* had not drank too much Wine, he had never committed Incest with his Daughters. *Gen. xix.*

7. The

7. The Son of St. *Cyrl* being over-power'd with Wine, kill'd his Father, and his Mother, when she was great with Child, wounded two of his Sisters, and violated another.

8. After the *Persian* Delicacies had corrupted the Sobriety of *Alexander*, he became an excessive Lover of Wine; and to authorise it in others, he proclaim'd Rewards to those who drank most, and caus'd a great Cup to be made, which he call'd, after his own Name, *Alexander*; which presenting one Day full of strong Wine to *Calisthenes*, he refus'd it; saying, *If I drink out of an Alexander, I shall have Need of an Esculapius.* Which severe Jest so enrag'd the King, that he made him be put into a Cage with his Dogs, where he soon after dy'd, having swallow'd Poyson, thro' the Impatience of his shameful Captivity. *Plut. in his Life.*

9. *Tiberius* being told that the *Germans* had made a great Feast, surpriz'd them the same Night, and had an easy Conquest, most of them being either on Couches, Carpets, or Tables, sleeping, and overcome with the Wine they had drank.

10. *Philoxenus* the Poet wish'd that he had a Neck as long as a Camel, that he might retain the Relish of Wine a great While after he had drank it.

11. King *Antigonus* had the utmost Love and Esteem for *Zenon* the Philosopher, and one Day being full of Wine, bad him demand whatever he would of him, and it should be granted. Then, said *Zenon*, go and discharge your Stomach of all the Wine it is loaded with, I shall ask no other Favour at this Time. A Request which perhaps few modern Favourites would have made, when offer'd in so ample a Manner all that was in the Power of a great King to give. *Ælian*. l. 9. *Var. Hist.*

12. Had *Denis* the younger, Tyrant of *Syracuse*, been less addicted to Wine, he would more have study'd Politicks, and consequently not been chas'd from his Dominions. *Ibid*. l. 6. *Var. Hist.*

W A R.

1. War brings with it an infinite Number of Misfortunes; Extortion and Injustice are the Forerunners of it, and Cruelty and Violence are its Companions. All Sorts of Disorders are introduc'd by it, Poverty and Wretchedness are its Consequences, and those who delight most in it grow often weary of it, but find it much more easy to begin, than end it.

2. In Time of War, says *Pliny*, Justice and Humanity are set aside, and Rapine reigns;

reigns; Luxury is set at Liberty, the most Impious are in Authority, the Virtuous are oppress'd, Innocence is destroy'd, Virgins and Matrons are violated, Countries laid waste, Houses burnt, Temples demolish'd, Sepulchres of the Dead eras'd, all manner of Crimes are committed with Impunity; Murders, Parricides, Rapes, Incests, Sacrilege, are regarded but as common Actions; all Laws, both human and divine, are trampled on, and Man seems to be govern'd by no other Precept than his own voracious and unbounded Will.

3. *Phocian*, that great General of the *Athenians*, did all he could to hinder them from declaring War against the *Macedonians*; and when some, who dissented from him in Opinion, ask'd him when he would have them make War, *When the young Men*, said he, *shall become grave and deliberate, when the Rich shall voluntarily contribute to relieve the Necessities of the Poor, and when the Orators shall refrain speaking in publick*; these being all Things he believ'd not likely to come to pass. *Plut. in his Life.*

4. The Emperor *Augustus* said, that to render War a Benefit, it ought to be commanded by the Gods, and justify'd by the Philosophers.

5. *Ælius Spartianus* said, that *Trajan* was the only Roman Monarch who had never

been defeated; the Reason of which was, that he never undertook a War without a justifiable Cause.

6. What King *Antigonus* said, accusing himself, is very remarkable. A Philosopher having compos'd a Treatise of Justice, and dedicated it to him, *Thou art in the wrong, my Friend*, said he, *to make me the Patron of Justice, who, thou seest, am now invading the Rights of others.* Thus did this great Prince confess the Illegality of the Attempt he made, and avow the Injustice of War. *Erasmus, l. 4. Apoph.*

7. *Marcellus* endeavouring to dissuade *Cæsar* from taking the Treasure out of the publick Coffers, by telling him it was forbidden by the Laws, was answer'd by him in these Terms; that the Time of War, and the Time to regard Laws, had a vast Difference between them. *Plut. in the Life of Cæsar.*

8. *Sylla, Tiberius, Caligula, and Nero*, made it their greatest Pleasure to command and destroy; and *Augustus* and *Trajan* to comply and save.

9. That great Captain *Narses*, who subjugated the *Goths*, conquer'd *Bactria*, and overcame great Part of *Germany*, never gave Battle to his Enemy without passing the foregoing Night in Tears before the Altar.

10. The

10. The Emperor *Theodore*, whenever he besieg'd a Town, gave Orders to his People to forbear any Battery against the Walls, till he had been there ten Days; which Time he allow'd for them to capitulate.

11. *Lycurgus*, the *Lacedemonian* Legislator, thought the Art of War so necessary, that he forbid the Citizens to learn any other Mystery or Handy-work, continually employing them in the Exercise of Arms; but this was not that he desir'd War, but because the Terror of Men so skill'd in the martial Science might preserve Peace in his Republick. Plut. in his Life.

12. Among the Praises which the Ancients give to *Philopomenus*, Prince of *Achaia*, they never forget to mention, that in Time of Peace he made it his Business how to provide against a War, and in Time of War how to make an advantageous Peace; still bending his Thoughts to the future, and rendering the present of Service to it. Plut. in his Life.

13. King *Antigonus* going out one Evening in private to view the Situation of his Army, found some Soldiers enjoying themselves over a Bowl of Wine and a Sallad, with their Swords in their Hands, and their Shields in Readiness: On asking them where their Officers were, they told him, in their Tents, where indeed he found them in very

ill Order, that is, without their Arms, and some asleep, the others carousing; for which Reason, he cashier'd them the next Day, and gave their Employments to the more vigilant Soldiers, whom he had found in a Position becoming their Characters. *Plut. in his notable Sayings.*

14. *Michael Duke of Venice* having besieg'd *Tyrus* on the Confines of *Syria*, and consequently at a great Distance from his own Country, finding himself, by the Length of the Siege, fall short of Money, which is the Sinews of War; to retain the Soldiers in their Obedience, made little Pieces of Leather, mark'd with Characters of his own inventing, pass among them for Coin, with this Assurance, that when they return'd to *Venice*, all they receiv'd of this kind of Money should be exchange'd for Silver, and Interest given with it: Which generous Consideration of the General made the Soldiers carry on the War with a chearful Heart, and he became Master of the City. *Sabellicus, l. 6. c. 8.*

15. *Leosthenes* having persuaded the *Athenians* to make War, contrary to the Advice of *Phocian*, demanded of him, with a haughty Air, what Good he had done his Country while he had been General of its Forces? *More than ever thou wilt*, answer'd he, *for I have made its Citizens be interr'd in the*
Sepulchres

Sepulchres of their Ancestors. Plut. in the Life of Phocian.

16. The Misfortune of War has depriv'd these latter Ages of the noblest Secrets of the Mathematicks, by taking away *Archimedes* before he had communicated half of his vast Knowledge to the World. This wonderful Man was kill'd at the taking of *Syracuse*, tho' *Marcellus*, then General of the *Roman Army*, had given the most strict Command to his Soldiers to spare his Life. *Plut. in his Life.*

W O M E N.

1. Heaven gave Charms to Womankind, says an Ancient, to make us happy, but they too often assume little Affectations to torment us.

2. Woman being allow'd the Masterpiece of the Creation, 'tis a kind of an Offence to the divine Workman not to admire the Perfection of his Work.

3. The Advice of Women is not always to be rejected: *Augustus* ow'd his Preservation to the Remonstrances of his Wife *Livia*, on the important Conspiracy of *Cinna*; nor had *Justinian* slept in the Burying-place of his Father, but for the Counsel of his Wife: *Isabella*, Queen of *Arragon*, was of the same Service to *Ferdinand*, her Husband; and the *Germans*, according to *Tacitus*, were greatly

oblig'd to the Wisdom of Women, both in War and Peace.

4. *Chelonis*, Daughter of *Leonidas*, depos'd King of *Sparta*, and Wife to the reigning Monarch, had so much Generosity in her Nature, that she forsook the Grandeur of a Court, and the Arms of a most endearing Husband, to share her Father's Exile and Misfortunes; but when he came to be restor'd, and *Cleombrotus* her Husband to be chas'd from the Dominions he had unjustly usurp'd, she courageously went to him, and endeavour'd, by all imaginable Acts of Tenderness, to console him in his Miseries; always chusing to reside where she was most necessary, and with him whose Condition was pityable.

5. *Zenobia*, Queen of the *Palmirians*, was so learned in the *Greek*, *Egyptian*, and *Latin* Tongues, that she was the sole Instructress of her two Sons, and wrote an Epitome of the Oriental Histories.

6. *Cornelia* instructed her two Sons, the celebrated *Gracchi*, in all the liberal Sciences.

7. *Areta* taught Philosophy to *Aristippus* her Son.

8. *Diphilus*, in Malice to the Sex, says, there is nothing more difficult to find than a good Woman; and that a good Mule, a good Horse,

Horse, and a good Wife, are at best but three necessary Beasts.

9. *Hesiod* maintains, that he who confides in Woman, may expect the same Fate with him that writes on the Leaves of Trees in Autumn.

10. The Enemies of Womankind alledge, that Wealth renders a Woman insolent, Beauty suspected, and Deformity odious; that there is nothing more light than the Tongue of a Woman, more poignant and stinging than her Reproaches, more bold than her Anger, or more dangerous than her Malice.

11. *Samson* was betray'd by *Dalilah*, *Solomon* made uneasy by his Concubines in the midst of his Glories, *Achab* was ruin'd by *Jezabel*, *Mark Anthony* by *Cleopatra*, and *Troy* by *Helen*.

12. *Alphonso*, King of *Arragon*, was accustomed to say, that to make a happy Marriage, the Husband should be deaf, and the Wife blind; that the one should not hear the Reproaches of his Wife, nor the other see the Errors of her Husband. *Erasme*. l. 8. *Apoph.*

13. A noble *Roman* being told by several of his Friends that he ought to think himself extremely fortunate in Marriage, since he had a Wife who was beautiful, rich, and well descended, pointed to his Foot, and answer'd in this Manner; *You see*, said he, *that my*
Shoe

Shoe is new, well made, and of the best Leather; yet none of you can tell where it hurts me.

14. *Clytemnestra*, the Wife of *Agamemnon*, is an Instance of the Malice of Women; for having receiv'd an Injury from her Husband, she not only committed Adultery, but conspir'd his Death with *Ægisthus*.

15. *Porcina* imagining her Husband decreas'd in the Warmth of his Affection toward her, to avoid the Reproach of not being lov'd, sold him to Pyrates.

16. *Orimena* suspecting her Husband cast some amorous Glances at another, pluck'd out his Eyes when he was sleeping.

17. The inconstant *Armenia* was the Wife of five Husbands at once, still expecting to find one according to her Humour.

18. The Laws of *Scythia* forbad any Woman's Testimony to be taken, in Consideration of their Levity, their Prejudice, and Malice.

19. The *Areopagites* saw their Wives but on particular Days, to avoid giving them any Room to exercise their Jealousy, or their Malice.

20. *Socrates* having brought *Euthydemus* home to supper with him, his Wife *Xantippe*, after some opprobrious Language, threw down the Table, and all that was upon it; on which *Euthydemus* rose, and was going away

away full of Resentment for the Affront; but *Socrates* taking him by the Arm, made him sit down again, and, without any Passion against his Wife, said to him, *Hast thou forgot that when I was at Dinner with thee Yesterday, a Pullet came and foul'd the Table; every Thing will do according to its kind, nor must we be angry, if Women and Animals know no better.* These Words appear'd so reasonable, that the other condemn'd himself for being mov'd at the Folly of a Woman. *Plut. de ira cobibenda.*

21. The Inhabitants of *Narvagad*, a Country in *Russia*, being engag'd in Greece in a seven Years War, their Wives, enrag'd at their long Absence, marry'd with their Servants; but the Husbands returning victorious, found their Slaves in Arms against them, in Vindication of their new Possessions, which they soon overcame, and justly put to Death with their unfaithful Wives.

22. *Charillus* being ask'd why in his Republick the Virgins went abroad with their Faces uncover'd, and the marry'd Women were never seen without Veils; *Because,* answer'd he, 'tis necessary for the Virgins to shew themselves, in order to get Husbands; and the Wives to be preserv'd for those who have espous'd them. *Plut. in his notable Sayings of the Lacedemonians.*

23. The

23. The *Ephorites* very much condemn'd their King *Archidamus* for having marry'd a Wife of a mean Stature, saying, she would bring him only the Apes of Royalty. Plut. in the *Life of Agesilaus*.

24. In the Time of the Prescriptions by the Triumvirate of *Rome*, the Wife of *Septimius* having given up her Honour to a Friend of *Augustus's*, she made him be put among the Number of the proscib'd, that she might enjoy the present Object of her Affections with more Security; by which Means the poor *Septimius* fell a Sacrifice, tho' guiltless of ought might merit it. Plut. in the *Life of Cæsar*.

25. Numberless are the Arguments which might be brought, both for and against Women, by those prejudic'd by their immoderate Love of some one of that Sex, or those who are general Contemners of them all; but as the Good ought not to be condemn'd for the Bad, nor the Vicious justify'd by the Virtuous, to speak impartially, it must be confess'd, that nothing is more truly esteemable, nor more excellent, than a worthy Woman; nothing more dangerous, or more vile, than an ill one. For, as *Pliny* says, the best Things, once corrupted, prove the worst.

WEAPONS.

WEAPONS.

1. Man, of the whole Creation, owes to Nature the least Means either to preserve himself, or offend his Adversary; therefore, by his Ingenuity he contriv'd Weapons, to supply the Want of Teeth and Talons.

2. Weapons, of some kind or other, are made use of over all the habitable World, but their different Sorts are almost as many as the Languages and Manners of those who fight with them.

3. Different Ages have produc'd different Weapons for the Destruction of Mankind, but none has occasion'd so great a Slaughter as that of shooting with Guns, Granadoes, Fire-balls, and other Conveyances of that terrible Power first invented by a Priest.

WISDOM.

1. Wisdom is allow'd to be the greatest Gift Heaven can bestow on Man: It compensates for all other Deficiencies, and raises him who is possess'd of it above his Species, and almost equal to the Angels.

2. What made Gods but Wisdom, says *Demosthenes*? And what else can give Mankind a Resemblance of them?

3. He

3. He who has Wisdom, need not be born to Kingdoms, to Riches, or to Fame; he knows how to acquire them, and is independent on all, having all within himself. *Sabell. l. 5. c. 2.*

WRITING.

1. Writing is call'd mute Speech, and ought to be as brief. The Ancients were famous in this Point: *Cæsar* sending an Account of his Victories to the Senate, thought it superfluous to write more than these three Words, *Veni, Vidi, Vici.* *Plut.* in his Life.

2. *Octavius*, when his Nephew *Caius Drusus* was sent on an important Enterprize, wrote to him in these Terms; *Whilst thou art in Illyria, remember thou art descended from the Cæsars, that thou art employ'd by the Roman Senate, and that the Gods and Men will witness thy Behaviour.*

3. *Denis* the younger receiv'd a Letter from *Plato*, containing only these Sentences; *To delight in Blood, to oppress a People with immoderate Taxes, and forget past Friendships, are Works proper for a Tyrant, not a lawful Prince.*

4. *Pompey* giving an Account of his Conquests to the Senate, wrote only as follows: *Fathers of Rome, I have taken Damas, subdu'd Pentapolis, made Syria, Ascalonia, and*
Arabia

Arabia Confederates, and brought Palestine to own your Power.

5. Many Words are seldom us'd, but to magnify great Actions, alleviate ill ones, or deceive the Ear with false Argument. Truth is plain, and may be reveal'd in very short Sentences.

YOUTH.

1. Youth discovers, in great measure, what Maturity will bring forth, as Fruit is known by its Blossoms. That Monarch of never-dying Fame, *Alexander the Great*, gave early Proofs what he would hereafter be; he scorn'd all the Luxury and Delicacy of Courts, look'd on Riches only as the Means to acquire Glory, avoided the Conversation of Women, and all Plays and Diversions which serv'd not to improve the Mind. Some Courtiers asking him why he would not be present at the *Olympick Games*, since he was strong, well made, light of Foot even to a Miracle, and every way qualify'd to bear away the Prize; *I would not fail*, answer'd he, *to make an Experiment of my Agility, if Crowns were the Stakes, and Kings ran for them*. Whenever he was told his Father had gain'd any Battle, or taken any Town, he would sigh, and say to his Companions, *Alas! my Father will vanquish all, and leave us*

no

no Enemies to subdue. Among other Qualifications for which he was admir'd, he excell'd in Riding. A Horse, call'd *Bucephalus*, being brought to King *Philip*, valu'd at thirty gold Talents, and the Esquires of the King finding him robust and fierce, began to represent him as unmanageable; which *Alexander* perceiving, snatch'd the Bridle from their Hands, and mounted him with so much Ease, Address, and Gracefulness, that all present were greatly astonish'd, and his Father equally transported; who embracing him, said, *O my Son! search a Kingdom worthy of thee, for Macedon will be too little to gratify thy Merit, or thy great Ambition.* This was the Horse, so famous in History, which carry'd *Alexander* thro' all his Expeditions, and was kill'd in a Battle with the Barbarians, aged thirty Years.

2. *Pompey*, even in the Dawn of Life, had a Sweetness in his Aspect, mingled with a manly Gravity; a kind of a majestick Dignity seem'd to shine about him, rendering every little Action worthy of Admiration, and was a true Prognostication of his future Glories. While he was very young, he attended his Father *Strabo* to the Wars; and one Time discovering a Conspiracy among the inferior Officers, he took such Measures as secur'd the Life of the General; and soon after perceiving the Soldiers about to deliver the

the Baggage into the Hands of *Cinna*, with an undaunted Soul he threw himself into the Middle of them, and made a most eloquent Harangue, setting forth how shameful such an Action would be; and concluded with prostrating himself on the Earth, saying, if they would persist in their Design, it should be over his Body they should pass. His Words and Gestures made such an Impression on them, that they cry'd out, one and all, they would return to their Duty, and immediately did so. *Plut. in his Life.*

3. *Papirius* being call'd to take his Place in the Senate when he was very young, at his Return was strongly press'd by his Mother to relate to her, on what Subject they had been, that Day, debating; but he endeavouring to dissuade her from such an Enquiry, by telling her it was not fit to divulge the Secrets of that great Council; she grew extremely incens'd, and revil'd his Disobedience, as she term'd it, in the severest Terms: On which, he bethought him of silencing her Upbraidings by a laudable Deceit; and after having enjoin'd her Secrecy, told her, that they had been debating whether it would be most for the Good of the Commonwealth to make a Law that Women should be permitted to take two Husbands, or that the Men should be allow'd two Wives. She was no sooner Mistress of
this

this imaginary Secret, than she communicated it to several *Roman* Ladies of her Acquaintance, who went in a Body the next Day to the Senate, intreating Sentence might pass in their Favour. *Papirius*, on this, was oblig'd to discover what had pass'd, which occasion'd much Laughter among them, and gain'd him the Reputation of a Prudence beyond his Years.

Y E W.

1. When any great Man, among the Ancients, came to an untimely End thro' any Error or Vice of his own, his Portrait was furrounded with Yew; as those who dy'd in Glory were with Laurel.

2. *Flores*, Duke of *Mantua*, for many Victories obtain'd by him over the *Freises*, had his Statue erected crown'd with Laurel; but being afterwards kill'd, in Revenge for a Rape he had committed on a young Maid of Quality, those Trophies of his former Glories were eras'd, and a Wreath of Yew put round his Head.

YIELDING.

1. As the wisest Man can't be always in the Right, 'tis an Argument of Self-conceit, which is the utmost Folly, not to yield when convinc'd

convinc'd of having been in an Error, even tho' it should be by a Person in every Thing our Inferior.

2. Obstinacy and Pride occasion all the Disputes which plague Mankind, says *Seneca*.

3. *Demaratus* is of Opinion, that it is sometimes better to yield, even tho' we are in the Right, than continue a Dispute with those who have either Power or Inclination to take Advantage of our Obstinacy.

4. In all but Matters of Faith, says *St. Augustine*, we should yield to the Opinion of our Superiors.

5. Seemingly to yield, is oftentimes the surest Means to conquer: There are Minds which will not be brought to own they have been in the Wrong, but give them Way, and they will come over of themselves.

6. To yield to ill Fortune, is never to be freed from its Persecution: The truly Brave always find something wherewith to console themselves; and tho' long struggling with the Waves of Adversity are not only secure from sinking, but also find at last some prosperous Plank present itself for their Relief.

Z E A L.

Z E A L.

1. Zeal, in the Prosecution of an Attempt, is half Success: Those who undertake any Enterprize with a lukewarm Inclination, neither deserve, nor will acquire the Prize they aim at.

2. In Matters of Religion, says *Demaratus*, one can't express too much Zeal; in Matters of Indifference, too little.

F I N I S.



